

X P I Σ T O Λ O Γ I ' A .

O R

A Brief (but True) Account of the
~~Certain~~ YEAR, MONETH,
DAY and MINUTE
of the Birth of
JESUS CHRIST.

By John Butler, B. D. And Chaplain to his
Grace James Duke of Ormond, &c. And
Rector of Lichbarrow in the Diocess of
Peterburgh.

John 8. 56. Your Father Abraham rejoiced to *see my Day;*
and he saw it and was glad.

Pfal. 118. 24. This is the Day which the Lord hath made;
we will rejoyce and be glad in it.

S. Chr. f. Panegupon Christs Birth, E. lit. Savil. Pag. 512. 513
Καθ' ἡμεραν ἐν τῷ ἐμψύχῳ καὶ σαρκί τῷ ἡμῶν ἡμεῖς.

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Hic Liber cui Titulus A brief but true
Account of the certain Year,
Moneth, Day and Minute of the
Birth of Jesus Christ.

Tho. Timkins. R. R. in Chri-
sto Patri ac Domino Domino
GILBERTO Divina Pro-
videntia Archi. Cant. Capel a
fac. Dom.

Ex Aed. *Lamb.*

Nov 9. 1669.

To his Grace

James Duke of Crmond, &c.

SO Resplendent appears the rays
of your Graces favour unto the
truly Orthodox, and Loyall Cler-
gy; that all true Sons of the Church,
are exceedingly thereby obliged, to
be dayly imploring Heaven, and that
not only for increase of good Health,
and length of daies to you, but also
for your continuance and increase of
all possible Honour and Power, un-
der his Sacred Majesty our Sove-
raign Lord the King. But amongst
this crowd of the obliged, your hum-
ble Epistoler stands in the number of
the Especially's: You have his most

A 2

Reverend

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Reverend Fathers in God in the first place, to pray for your Souls peace, and his Reverend Betters to bless your Table, and to communicate the Peace of God unto your Family. But although the meanest of your servants be not required either in your Closet, or Chappel: Yet Duty commanding service, and Obligation crying lowd for diligence. In Obedience to each, it hath been my care and study wherein, and in what way to express mine humble service, and gratuity to your Grace, for such beams of favour, as from your raies have particularly darted into mine own bosome. And in answer to this, is it most Noble Sir, that I humbly offer these, the chief fruits of my study at your Graces feet. I

Dedicatory.

I cannot be insensible (my Lord) that be your kindness so affectionate for the Church: your affections must necessarily be much more kindled with kindest Zeal for Jesus Christ the Head of the Church. And now may your Grace be pleased to take notice: That whereas I have seriously studied the concerns both of Christ and his Church in this ensuing little Treatise. For Jesus and his Churches sake: This humbly begs the shelter of your most Nobly Religious and Great Name, in order that it may be the sooner and the better heard when it comes to speak unto the World.

It was (my Lord) the ambition of my gratefull thoughts, to present

A B

your

your Grace with a large Chronology
in the English tongue; and this ex-
tending from the Creation of the
First, unto the Passion of the second
Adam: wherein I aim at some ad-
ditions and emendations, unto all
what hath risen as yet from the pens
of the Learned, in that Noble Study
of most antient Persons, Stories, and
Times, may I but be so happy as to ac-
complish mine humble endeavours. But
now this is not to intercept that more
elaborate present: But rather where-
as my endeavours in that, as they
were discoursing of tedious, and long
strided times, thought fit to pass away
such times, with more short and
sweet Scraps and Epitome's of
Story intermingled: And amongst
these

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these, this discourse of the Ever Blessed should have had its place. But finding it swell too big with any ease to lodge in a Womb; I thought rather meet upon its own legs to give it Birth. And being an Egg dropping from that Bird, which merit avow's (my Lord) is yours. I hate to be so much unjust, as to steal away the apple otherwise, than as the Tree it self is justly designed.

And now this little Basket (my Lord) cannot be expected to present your Grace with any Great matter. The cloathing is too course to promise Jewels. But as the Country man who lov'd his Prince, And to shew his love impregnated his good will to doe it's utmost: which when at most it brought to pass,

was

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was no more but a fair and goodly Carriott out of the poor mans garden. Yet as 'twas the Good mans kindness to his Prince; so wanted it not the good acceptance of a gracious King. No otherwise can these humble lines pretend to.

Here are (my Lord) three Books, that beg your gracious ear: The first would gladly ascertain the very year: And the second attempts to do as much by the day of Birth, of our Blessed Saviour: and points at the punctuall times of his Passion and Baptisme, and it's humbly presumed, it ha's not misse the mark. These times are not as yet generally agreed on amongst the learned. But your humble Oratour (my Lord) essays, and hopes to cast in a mite into the Treasury, as my contribute not a little

Dedicatory.

little towards the reconciling of the dissenters. The third Book speaks a word or two of Astrology; and with submission to more Reverend heads, humbly undertakes both to describe the person of Christ by the certain time of his Birth: and by the accidents of his life, to find out and determine the certain moment of that Time.

'Tis possible (my Lord) some unexperienc't what Astrology is worth, may accuse me to your Grace, for troubling you with it. But I have more confidence in your Ingenuity, than to dread such pickthanks there. But especially in that I crave no more license, but only to be first heard, and then freely submit to your Grace's censure, whether of Absolution or Condemnation.

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I have humbly essayed (my Lord) as is proposed to accomplish an account so perfect as has never been effected. And may I now so far herein serve mine Holy Mother the Church, and gratifie (my good Lord) your Grace, as to be accepted: My pains are then sufficiently requested, who am one of the least of those many thousands who do, as I am obliged seriously and affectionately wish and pray for the æternal felicity of your Grace, and all it's relations: who am

my Lord

Your Grace's most humbly
devoted Servant,

John Butler,

To the Reader.

AMong many other the bitter fruits of the late unhappy Rebellion; it was none of the least nor worst: In that they who spat in the Kings Face, threw dirt also upon *Christs* remembrance. When they threw off their Prince, Religion also was with him trampled under foot. And together with Religion came into contempr, all the ancient Festivals of Holy Church. Amongst these was tumbled out of doors, the Ancient and Sacred remembrance of our Blessed Saviours Anniversary Feast of his *Nativity*. And now although the breach be made up; yet hardly are their mouths stopt, who made the gap. For the ground of their quarrel against this Holy Festival was chiefly this, that we could give no true account (as they said) of the certain day of the Year, whereon *Christ was Born*. This allegation was false. But yet in order to this miscarriage not only the factious, who wilfully

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wilfully and wickedly opposed, but certain of the learned, and civiller sort of people misguided, have unhappily set to their helping hands. Of these some have missed the year only: But others are there, who have mist both the day and year.

It was in the Reign of the Renowned Emperour *Justinian*, at what time the Famous and most Learned Mathematician *Dionysius Monachus Exiguus* rectified the account of the Year of *Christ* according to the *Julian Calendar* then in use: And reckoning it for granted in those daies, that it was on the 25th of *December* whereon *Jesus Christ* was born: yet to suit the *Christian* with the *Julian Year*, he began the year of *Christ*, level with the *Julian Year* 46, on the First day of the *Roman* moneth called *January*. But not that this was the day of *Christs Birth*, but rather as it was the 8th day after, or the day of his *Circumcision*, only the agreement being so near, as within an eight daies time: He chose to begin the Year of *Christ* at the *Circumcision*, rather than to break squares with the *Julian Year*, which

to the Reader.

was so convenient for all manner of affairs. From this date avers our *Kalendar*, that this present is the Year of *Christ* 1669. Years entring since this *Circumcision*, as it entred on the first of *January* last past; according to the *Astronomical*, and not according to the *Political* account of the Year. Now would we be punctual, the true point of time of *Christs Birth* began some daies wide from this. For first the Day of *Birch* was 8 daies sooner on the 25th of *Decr*. And not only so, but the 25th of *December* it self, according to the *Solar* reckning of the Year, should have been 12 daies sooner, and have happened at the same time as we call the 13th of *December*, for at about 2 of clock, on that day in the morning, came the Sun to the same point of the *Zodiack*, as he was in at the moment of *Christs Nativity*, namely in the entrance of 3 degrees of the Signe *Capricorn*. And these 12 daies as the 25th of *December* (as it now goes) comes up later than it ought to do, has the Sun gained of the *Julian* year in 1668 year time. For the *Julian* year being certain minutes longer

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er than the Solar year, by loosing every year a little, has loit in so many years 12 daies, and in every year, loosing still more and more time: and the *Gregorian* year (though it be 10 daies neerer the good, than the *Julian*.) yet wants it two daies too of right. But however according to the *Julian* year, the 25th of *December* is the Anniversary day right enough of *Christ's Nativity*, and so we observe it.

But now unto this account of *Dionysius*, *Scaliger* and his *Disciples* very much oppose. Formisled originally by *Iosephus* the *Jewish Antiquary*, they would have *Christ* to have been born in *October*, and that almost two years sooner, than saies *Dionysius*: Pretending to prove all our Antient Records of the year of *Christ* utterly erroneous. And *Suslyga* not content with this, but complying with *Iosephus* to the utmost of his mistake, chargeth us with 4 years errour too late in our account of the *Nativity*; and a most Reverend Father has been so far drawn in as to swerve with him in this conceit. And some there be, who reckon somewhat

what too short of *Christs* year, as well as these who go beyond it. Such variety is therein the opinions of the learned concerning the true and certain day and year of our *Saviours Nativity*.

Now these things cannot but be some disparagement upon the credit of our Sacred Festival. For be it so, that Primitive times miscarried in the very Embryon of its first constitution: Thence follows say the factious, that the Celebration of this great day is not so Antient as is pretended: and then are all our Accounts false, and Holy Church seems to labour under gross mistakes. Wherefore to vindicate my dear Mother from all such dirt, as may be feared (if not prevented) may fly in her face again ere it belong: I have humbly adventured upon this undertaking (might I but prove so happy as to mannage it so well as the cause deserves) to vindicate the ancient traditions of the Church, and the antiquity of this great Festival; That there is no such error either in the year or day of *Christs Nativity* according to the *Julian* account,

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account, as it is by us here in *England* used to be Celebrated. Only I except the error of the account: which is no error of Divinity; but that which is, is rather of *Astronomy*. And yet is such, which though it be seen and discerned, yet cannot so easily be helpt without some *General Council*, or consent of all *Christendome*: Till which can be had, it is more modesty than misreckoning, to follow the day of the moneth, as our Church observes it, though Astronomically we err some daies time.

John Butler.

The Errata.

P. 1 ult for *is* rits p 12 l 1 dele no. p 12 l 25 after end, add of. p 35 l 22 for *Nabonassar* r *Nabonassar*. p 36 l 27 at leads dele s. p 37 l 5 for 2468 r 2449 p 37 l 7 f r 90 r 90 l 13 for 3900 r 900. p 40 in *Marg.* for *Haf.* r *Hal* p 4 l 11 for *Cal.* r *Cal* p 4 l 11 to Description add s. p 65 l 2 for *for* l r *Israel*. p 4 l 1 for *Orr* r *Orr*. p 75 l 12 dele might. p 9 l 1 for *no* r *now*. p 10 l 16 for 2 r 1332 l 14 for *of* r *before*. p 104 l 22 for *at* r *end*. p 110 for *er* r 9. p 116 l 6 for *Syrenius* r *Cyrenius*. p 117 l 13 for *er* r 32. p 120 l 1 for 190 r 194. p 121 l 6 for *begins* r *begins* l *ult* for *ending* r *ended*. p 122 for *Incartation* r *Incarnation*. p 122 l 1 for *enrollments* r *Enrolling*. p 133 l 1 dele *are* l 2 for *enters* r *enter*. p 13 l 1 for 30 r 31 ft. p 136 l 2 for *years* r *moneths*. p 141 at *years* dele s. p 143 l 1 after *robs*, add in. p 144 l 1 for *Rodes* r *Rkodes*. p 146 for *Ariob xanes* r *Ariobarkanes*. p 156 l 1 to ci add ther. p 158 in *whig*. l 9 fo. *Bionys*. r *Diomys*. p 161 for *where* r *were*.

ΧΡΙΣΤΟΛΟΓΙΑ.

OR

A Brief, but true Account of the certain Year, Moneth, Day, and Minute, of the Birth of Jesus Christ.

The Introduction.

I. **O**F all Thoughts that ever entred Hu-
 mane Phanſy, never any merited more
 of Entertainment and Welcome than
 does the Knowledge and Remem-
 brance of our Lord and Saviour *Jesus Christ*. In
 comparison of this, all other Reading, Studies, and
 Experiences are but *Dung and Dross*: So great a
 Sweetness and Delight every thought of this na-
 ture laies up in truly pious and knowing minds.
 To know *Him, Who* he is? Is a Knowledge that
 Passeth common Knowledge: And therefore so full
 of reall Profit and Delight above all other Persons
 or Things to be thought on; that who is, or can
 be

*Of the
Medita-
tion of
Christ,
how sweet
it is.*

Pl. 3. 3.

*Eph. 3.
18. 19.*

B

be ever able enough to comprehend with all Saints, the infinite *Length, Breadth, Depth, or Height* thereof?

How the 2. Having tasted of this nature, some drams of
Time of Experience, it set me a thirst after yet more and
Chr. st more. And having a Love for the Person, to
B. r. th Lengthen out the *Thought*, I was drawn in to muse
pleads also of the *Circumstances* of his concern. 'Twas
necessary the inquiry of two *Disciples* [*a Master where dwel-*
known *st Thou?*] But as to this, we are satisfied. Ano-
were it ther would know of him. [*b Whence comcest Thou?*]
but for But of this also are we well informed: only it re-
Curios. mains, that we would gladly know; and that is, the
alone Time certain *When* he was born? And this, were
a Job. 1. it for nothing else but meerly for *Curiosity* sake,
38 yet how greatly will it quit the while? Seeing
b Mat it is *Christs sake* and *Concern*, which asks the *Que-*
21. 10. *stion*.
11.

B. smuch 3. But when we consider the *Day*, whereon
more for 'twas promised, that *Christ should come*; What a *Day*
the use it was of wonderfull *Expectation*: And long they
and be- look't it till it came. So we conclude this *Day*, and
nefit sake the very *Hour*, and *Minute* of it; when at length
on that He did Come, 'To be a *Moment of Time* wor-
knowledg thy of everlasting *Record*: and by how much the
depend- more it is pretended to be forgotten and lost, so
ing. much the more count I it my concern, to rake eve-
c Luc 2. ry smallest dust, till it be certainly found again.
10 11. For besides, that all our Account of Time bears
 date from his coming, and loath would we that
 all

all the World should be found lyers: There are yet some thousands in the World, who either *Can* not, or *Will not* at least *B*elieve in good earnest, that any such thing as *Christ is come at all*. And now therefore may we be so happy, as to calculate and trace this *Times Account*, unto it's first *Rise* and *Minute*, or *Day* of Date, and this so demonstrably evident, as no farther dispute shall possibly withstand; or to persue the promises of this *Blessed comming*, from their original Date, unto the very *Day of Performance*; and that so, as neither *Jew*, nor *Gentile*, with any whit of reason shall have any more room left them to oppose. It is hoped, That to the many arguments so pregnant, and powerfully perswading unto Christianity, which the World has already tasted: we may add some grains of assistance: Or at least wise, that we may take off much of the impediment, which the concerns of *Christ* have long lain under, by reason of Variety of opinions concerning the certain point of this Time; which as they have much defeated the force of our *Gospels* wished fruits: So the Reconcilement of that *Variety of Opinions*, into a certain *Unity of Judgment* shall as much advance its Flourish.

4th To Every Purpose under Heaven, is an Appointed Time, and as the Sword to the sheath which suits fit and easie: so is every action in its proper Season, Beautifull and acceptable. And such was the time of *Christ's* comming into the World, fitted

1. Joh.
4. 3.

How it
pleases
God to
reveal
himself
in myste-
ries, to
exercise
us in the

more
pains to
search
out the
truth.

Ecc. 3rd

to 1. 11.

to a minute, to his purpose. But to hit the true point of Time for any business is not without its difficulty: yet *Christ's* time fitted to a tittle: Only the remembrance of it failes. Hence is the greater care and pains upon us of Inquiry. There are indeed

Ab. 1.7. some *Secret Times*, which the Heavenly Father in his own breast, hath lockt up so close that we may not know them. Other Times again are wrapt up so neat and curiously in *Parables*, and secret *Mysteries*, that though some men may possibly, yet all men must not and cannot unfold or find out. But

Mat. 13. He only who hath *Ears to hear*, let *Him hear*: and

11. 9. He who hath the *Wisdom* may count the number.

Rev. 13. Some Times are spoken of so plain, as a man may

18. run and read the Prophecies as he runs; but other

Hab. 2.2 Times there are, which though punctually describ-

a Dan. 9. ed, and spoken of, yet without reading books,

2. and many a leaf turning over and over, cannot be

b And resolved. *a* Thus the *70 Years Captivity* cost the

how the wisest *Daniel* many an hours time in consulting his

Time studies, ere he was able to say *When*, or in what

of Christ Kings reign they ended.

Birth is *certainly* 5. *b* Now concerning the coming of *Christ*;

though whereas it was the matter of greatest importance,

some that the World ever knew: Although God was pleased

obscurely to nominate the *Man*, out of whose *Loynes* he was

demon- expected; and to point out the very place, where

strated in he should be born: and to set capital marks upon

Holy the very *Year*, and *Day of Birth*; and after a sort

Writ. to lay his finger pointing at the very Time: yet

Ge. 12.3. that

No. 2. 16

that *Faith* and *Patience* might not want room for *Exercife*; and that *True Children* might not be without a perfect *Triall*; and that *wifdom* might not be deficient in its utmoft praftife; it pleaded God fomewhat obfcurely and darkly to leave this time determined. But yet, that it was certainly declared, and expreffed to the very Year, Moneth, Day, and Minute, on which *Chrift* entred into the Womb, and appeared in the World, is very Evident; and that not only out of Antient Prophecies, forefhewing undeniably when that time would fall: but alfo out of the moft credible, and indifputable ftories of Times, both Sacred and prophane, faying when it happened.

Mich. 2.
2.
Mat. 2. 5
Gen. 4. 9.
10. and
Dan. 9.
25.

The

The First BOOK.

*Of the certain Year wherein our
Ever Blessed Saviour was In-
carnate, and Born.*

CHAPTER I.

*Of the Certain Year of the Worlds Age wherein
Jesus Christ became Incarnate, Demonstra-
ted from Holy Writ.*

*How the
years of
the
Worlds
Age are
certainly
demon-
strated
in Holy
Writ
Gal. 4. 4.*

YEars are distinguished, and known, abroad in the World, by several *Rules* of Accounts, and *Names* of Time: but the *Eld-est* of all Accounts, is that of Holy Writ, called *the Age of the World* from the *Creation*. Of which age, although diverse Learned men, are as diverse in opinion almost, as they are in Person: Yet is there but *one certain Truth* of Account, demonstrated in the Holy Bible, (were we but wise enough to find it out, and to keep to it) which admits of no variation. Now this Account is pick't up in Scripture stragling by parcels here one period

od of Years, and there another; and in reckoning all up together happens this great difference: But to avoid this error *Ezekiel* hath summed up the whole body of Time, from the Creation unto the Incarnation all into one Bundle: only its ty'd up in a kind of dark Parable.

2. He saw (he saies) a *Stately Temple* ready built From which there came forth water flowing Eastward 4000 Cubits in length, and this shallow at first coming forth, but growing deeper and deeper in every Cubits length, as it ran further and farther, untill it became as it were a Sea every way overflowing. By these waters were the Trees nourished, and in them Fishes unto admiration: Inasmuch as great was the advantage to the Fisher-men. Only there were here and there Miry and Marshy places, stinking and unwholsome.

3. Thus runs the *Prophecy*, and this is to be understood either of *Natural* things, or else it is a meer *Mystical* discourse: but there are no such *Natural* things, nor ever were there, and therefore the whole Vision is to be interpreted in a *Mystical* sense. First there was never any such Temple of *Solomons* before those daies, and those of *Zorobabels*, and *Herods* building afterwards, did none of them agree with these descriptions as may be seen in the *Vision at large*, compared with the story of the Temples, either in the relations of *Holy Writ*, or of *Josephus the Jew*: It was therefore a *Spiritual* Temple described by *Visible signs*, and if so: then

The Vision of E-

zekiel

briefly

summed

up.

Ezek. 47.

And

Argued.

How it

is to be

under-

stood

by. c. 17.

1st. The

Temple as

a Spiritu-

al

proved.

Eze. 4.

1 Kin 6.

Ezr. 4.

Rev. 21. was it a Company of *Saints* in the midst of whom
 3.ch. 22. dwelt *God Almighty*, and *Jefus our Saviour*, as it
 1.2.ch. 1. were among so many *Golden Candlesticks*, and in e-
 12. 13. very *Mans body dwelt the Holy Ghost*, as it were a
 ch. 3. 20. Man dwelling within so many *stones of Gods House*.
 1. Cor. 3. And then also, no sooner was Man *Created*, but this
 16.ch. 6. Temple was also *ready built and Dedicated*: His Bo-
 19. 2 Co. dy, together with the *whole World in his Loynes*, be-
 6. 16. ing an *Holy Temple, House, or Church*, wherein
 Rom. 5. *God dwelt by his Holy Spirit*.
 12. Heb.
 7. 10.
 2ly. The 4. Secondly, There were no such *Natural Wa-*
ters, flowing in a continued stream from *under the*
ore Spi- Altar of either of *those Temples*, and so running
ritual Eastwards into both Seas. And therefore accord-
Waters ing to *Holy Wrist*, *those Waters* were nothing else
 proved. but the *dews of Gods Grace*, and *operations of his Spi-*
 1. Pet. 2. rit working by the *Wisdom of Man*, and the *Do-*
 2. Is. 55. *ctrines of Life* which flowed from thence: And
 1. Jer. 2. here *Jefus Christ* is the *Altar* from whence the
 4. 10.ch. Waters came: Next the *Holy Ghost* is the *Spring*
 7. 38. Is. of *Water*, flowing out from *under that Altar*. And
 44. 3rd Ep. lastly the *Saints* are the *Streams*, who receiving
 5. 26 Re. from that *Spring* send forth *Divine Knowledge* in-
 6. 9th Jo. to the *World*, which washes, and feeds the *Igno-*
 15. 7. 13 rant *Sinners*, as do natural rivers the filthy and hun-
 He. 6. 5. gry. But as the *Vertuous Waters* are the *Doctrines*
 Deut. 11. of *Saints*, so must the *Myrry Waters* in the *Vision*
 18.ch. 18 of *Saints*, so must the *Myrry Waters* in the *Vision*
 18. Psal. signify the *Doctrines of Devils* wherewith wick-
 107. 20. ed Men corrupted do Poyson the *Sacred Truth*
 Ac. 6. 7. with false *Doctrines*, and corrupt manners.
 1 Tim.
 4. 1.

5. Lastly,

5. Lastly, Were there no such *Natural Tim-* *The Cu-*
ples nor *Natural waters*, then could there be no use *bills are*
 of *Natural Cubits, Trees, or Fishes*; but those *Trees,* *figura-*
 and *Fishes* are Spiritually understood, and do signi- *truly to*
 fic the *Men* of several *Qualities* and *Countries* nourished *beunder-*
 by the *Holy Doctrines* of *Gods word*, and drawn in- *stood,*
 to the net of the *Holy Gospell*, by *St. Peter* and the *Y 1. Pet.*
 rest of the *Apostles* and *Holy Men*, who were *Fishers* *2. 2.*
 of *Men.* *2. Mat.*

6. *And those Cubits* being also *Spirituell* are to *13. 47.*
 be taken, either for some *space of Place*, or *length* *Lu. 5. 10*
of Time. But they cannot be meant of any space of *And*
 Place: For if so, then must they be meant of *Miles,* *how they*
 or *Leagues* according to the reckoning of the *Jews* *designifie*
 in those *Daies.* But we have nothing either in the *Years,*
 Old Testament, or New, where ever either *Fur-* *Proved.*
longs, Miles, or Leagues are known by the name
 of *Cubits.* But again, mean they *Length of Time*,
 then either must they stand for so many *Thousand*
Hours, Daies, Moneths, Weeks, Years, or Sab-
baths of Years, as are called *Cubits in the Vision*: If
 for *4000 Hours, or Daies* they should be meant;
 then make they some *eleven Years*, which ended
 during the *Babylonian Captivity.* But at end there- *Ex. 40. 1*
 of find we nothing of the *Temple,* or *Altar* stan- *with 2.*
 ding either *Natural,* or *Spiritual,* but that all lay *Chron.*
 fast asleep in silent ruine. If for *4000 Weeks* we *36. 21.*
 would mean them, yet fall they short of *80 Years*:
 at end whereof the *Altar* only upon it's legs, sit. *Ex. 2. 3.*
 ting among the ruines of the *Temple,* do we find. *ch. 1. 2. 30*
 But *24.*

But fitall oppressions suffer not the Church to arise,
out of her Rubbish. Now should they mean 4000
Moneths; then will they raise 333 Years, and odd
Moneths: But at end of these are the *Syrian Per-*
sautious overflowing all, both *People, Templ,* and
Altar. Again, do they mean 4200 Sabbaths of
Years? Then make they 28000 Years, which seem
utterly to exceed more than double the time, the
World seems any waies able to last, which is grown
old and decrepid at under a quarter of that Age.
But can they go none of all these waies? Then by
4000 *Cubits* must necessarily be understood, no
time more nor less then 4200 Years: and whether
you will have them *Solar* or *Lunar* Years; one
Year with another (if you examine the *Jewish Ka-*
lendars) you'll find them coming all into one: and
it so, then follows it again. That from the time
that the *Spiritual waters* first Flowed from under
the *Spiritual Altar*, of Gods *Spiritual Temple*: unto
the Time of the Overflowing of these *Spiritual*
Streams, so as to reach from Sea to Sea all over the
Land; are 4000 Years precisely, without an hour
of the or minute over or under.

4000.
That the 7. *That* such are the *Landmarks* of *Time*, is
now plain enough, but at whose doors these mecr-
ation of stones ly, is still the question: but finds a ready an-
Adam swer. For when began Gods *Spiritual Temple*? But
and the when Men began to be *Created*. And when be-
Incarna- gan this *Spiritual water-course*? But when the *I-*
tion of mage of God in *Knowledge, Holiness, and Righteous-*
Christ *Proved.* m.ß,

ness, at first began to shew it self in *Adams breast*: *Gen. 1.*
 for that was the *Living water*. Here therefore *26. 28.*
 bears date the Terme from whence, even *Level Col. 10*
 with the very moment, on which *Adam* first drew *Ep. 4. 24*
 breath.

8. Next, when began the Stream of Divine
 knowledge, to overflow, so as to become a River *Eze. 47.*
 impassable, or as extending waters from Sea to Sea?
 To this *Isaiab* expressly answer's. That *when the Is. 11. 9.*
Rod comes out of the Stem of Jesse; And the *Branch*
grows out of his Roots. Then (saith He) *shall the*
Earth be full of the knowledge of the Lord, as the wa-
tters that cover the Sea. And *Habakkuk* is his *Se. Hab. 2.*
cond to the same purpose. Now when began this *14.*
Rod to Bud, and this *Branch to grow*? But when
Jesus was immediatly conceived in the Virgins
 Womb? For allow we him to be *that Rod of Jesse. Act. 13.*
 as no man can reasonably deny; and then the *23.*
putting forth, or first sprouting of it was, when *Jesus*
 first moved in the *chint to be a bud*. And now there-
 fore what remains to hinder: but that at the first
 moment of *Christs Incarnation*, the World was
 precisely 4000 Years old; reckoning from *Adam*: *g* And
 but from the first Light was it 5 daies more. *that the*

9. The end of these 4000 Years *St Paul* calls the *end of*
Fullness of Time: For what Time can he possibly *these*
 mean, but some forementioned Time: And what *4000.*
 Time can that be? But either the totall sum of all *Year: or*
 Times mentioned in the Old Testament, either *the Ful-*
 told of, or foretold, and at length perfectly and *ness of*
 fully *Time.* *Gal. 4. 4*

fully out lived? Or else it must be this very time pointed at by the Prophet, and newly spun out to the last thred at *Christs* entrance into the *Virgins Womb*. But choole whether you please, all comes to one; the whole Scriptures affording not a Day, or Minute of time between *Adams Creation*, and *Christs Incarnation* more or less, than what makes up exactly these 4000 Cubits of Years, at the end of which, *God sent forth his Son to be made of a Woman, in this fullness of Time.*

<i>A gene- ral chro- nology from Adam to Christ.</i>	10. Now how near the particular periods and no- sums of Years in Holy Writt mentioned, do agree with these 4000 Years of the Prophets, this ensu- ing catalogue will make appear. And first,	<i>Years</i>
<i>h Gen. 5.</i>	<i>h</i> From <i>Adams Creation</i> unto <i>Noahs Flood</i>	
<i>ch 7. 11.</i>	ending are.	1656
<i>ch. 8. 13.</i>	<i>i</i> From the <i>Flood</i> , unto <i>Abram's</i> going from	
<i>i ch. 11.</i>	<i>Ur</i> are	422
<i>ch. 2. 4.</i>	<i>k</i> From <i>Thence</i> unto the going out of <i>Ægypt</i>	
<i>k ch. 12.</i>		430
10. <i>Ex.</i> are		479
12. 40	<i>l</i> From <i>Thence</i> unto <i>Solomons Temple</i> foun- ded are	38
41. <i>11. Kin.</i>	<i>m</i> From <i>Thence</i> , unto the <i>Rebellion</i> of the 10.	390
6. 1.	<i>n</i> <i>Tribes</i> are	70
<i>m ch. 11</i>		1
42 <i>ch. 12</i>	<i>o</i> From <i>Thence</i> , unto the <i>Temple Burned</i> are	3
<i>n Ezek.</i>	<i>p</i> From <i>Thence</i> , unto the fall of <i>Babylon</i> are	21
4. 5.	<i>q</i> From <i>Thence</i> , <i>Reigned Darius</i> one Year	
<i>o 2. Chr.</i>	<i>r</i> After <i>That</i> , was the <i>Temple</i> in Rebuilding	
36. 19.	<i>s</i> And <i>Then</i> , was hindered from Building	
20. 21.		From
<i>p Dan. 6 ch. 11. 1.</i>	<i>q ch. 10. 1. r ver. 13.</i>	

From *Thence*, followed the 70 Weeks *ch 9. 23.*
 which are 490 *24. Or.*

The Totall of all which are precisely 4000

I know well that these times are many of them much controverted. But it lies not in my way to dispute these controversies here: It's enough that I have proved a certainty of Years out of *Ezekiels* Vision. And who ever shall vary from these Periods: He must first be at the pains to suit his Variation with the Years in that Vision, which by that it will be done, I shall have a *Chronology* in folio, ready for him in answer, that all the Periods and sums above named, are punctually agreeable both to *Holy Writt*, and all the most creditable of prophane story.

C H A P. II.

Of the Nabonassarean Year, at the Incarnation of Christ, demonstrated by Holy Writt, with Mathematical Demonstrations compared.

1. **T**hat the Incarnation of the second *Adam* *How the*
 was 4000 Years exactly after the *Cre-Year* *of*
 ation of the First, I make account is *the*
 clear enough by what the first Chapter *Worlds*
Age is
hath necessary

to be expounded by the Years of newer accounts. And particularly by the Years of Nabonassar.

hath said. In the next place therefore wants it only to be known: *How many Years past, it is, from those 4000 Years ended unto this present time.* Now the Year of the World cannot so safely conclude this dispute; because in the certain Age of the World, the Learned are not yet agreed: But in the accounts of *Rome*, of *Nabonassar*, and of the *Olympiades*, little or no controversy is depending. Of any Year, of either of these Reckonings, we are able to say certain, how long it is since, wherefore it is my next Duty to convert the Worlds Age into some of these newer accounts. And first that of *Nabonassar* offers up it self into the Dispute.

How the Year was accounted according to Nabonassar. 2. This *Nabonassar* Father of the Account, was sometimes a King of *Babylon*. And these *Babylonians* his subjects, were famous *Astronomers* of very great antiquity; and though we abate of their abominable lies of 403000 Years before *Alexander* the great, during all which time they say, they had knowledge of the Stars, They, and their Forefathers, long before the Creation: yet may we deservedly afford them 1903 Years of that letter of time; which is the utmost, and indeed enough for the Fame of their Skill For so long was it between the great *Babylon* founded by *Nimrod*, and taken by great *Alexander*. And so long time had they kept a continual account of time, from Year to Year. But this their first and old Account being found defective, was repaired and amended by the Famous *Nabonassar*, who seems to have been Son of

of *Tiglah Pilser*, and elder brother of *Shalmaneser* Ptol. in
 King of *Niniveh*. But this man Reigned at *Baby-Tadmor*
lon. His Year consisted of 365 daies according to *in the*
 the *Julian* Year, but then for want of an odd day *Canon.*
 superadded every fourth Year, according to the *And af-*
 custome of the *Julian* leap Year, it came to pass, *ter him*
 that at every four Years end, their Year began one *Censorinus.*
 day sooner and sooner. On the first Year of *Nabonassar*
 himself, the Year with them began at noon,
 on *February* the 26th. But on the fifth Year of the
 same Kings Reign, it began at noon on *February*
 the 25th: And afterwards it began in the 24th of
 the same moneth; and then on the 23d, and thus
 wandred it, ever comming up sooner and sooner;
 untill in the daies of King *Nebuchadnezzar*, 142
 Years after *Nabonassar*, it began in *January* on the
 22d day: and had got at that time 35 daies of the
Solar Year.

3. It was some Ages after *Nabonassar* was rotten of the
 in his grave, when the Famous *Nebuchadnezzar* called *reigns of*
Nabokolassar in *Ptolomies Canon* sway'd the Scepter *K. Ne-*
 of the *Babylonian* Kingdome. In the 4th Year of *buchad-*
 King *Seboiakim* of *Jerusalem* began he to Reign, *nezzar,*
 but it was almost ended first. And he held unto the *and when*
 "37th year almost ended, of King *Seboiachims* Cap- *it began*
 tivity. The Reigns of the Judges, and Kings of *I-^{ed.}*
srael were all at first reckoned from Spring to *Jer. 25*
 Spring: for however the Judge or King might *1uch 52*
 dy, (it may be) but a little before, or a little after *28. with*
 Midsummer, yet the broken year was either *2. Kin.*
 wholly *14.*

wholly reckoned to the deceased, or else was wholly rent off from him to his Successor: so as from the going up out of *Ægypt* at the Vernal *Equinox*, unto the entrance of King *David*, are reckoned altogether level years without any odd moneths or daies, as if *David* himself, and all his Predecessors had precisely begun to Reign at the *Vernal* Time. But then unto this King *David* were reckoned 6 odd moneths over 40 Years Reign. Whence after this, King *Solomon*, and all his Successors are supposed to begin their Reigns at the Autumnal *Equinox*, until we come to *Jeboiakim*: for whereas *Jeboabaz* the Predecessor of this *Jeboiakim* Reigned 3 odd moneths and began at the Autumnal *Equinox*, *Jeboiakim*'s Reign therefore began not untill the Winter *Solstice*. Eleven years Reigned *Jeboiakim*, and he was slain in the seventh year of *Nebuchadnezzar* almost ended,^a for in this seventh year were carried away Captive of *Jews* 3023. and these fell into the hands, of those bands of *Chaldeans*,^b who with the help of *Moab*, and *Ammon* came against King *Jeboiakim*; and as he Fought them without the City, he was surpris'd taken and slain, and Buried in a ditch,^c as they used to Bury asses beyond the Gates of *Jerusalem*, and the 3023 *Jews* were prisoners taken about the same time, whom after the King slain, the *Chaldeans* carried away with them at the latter end of the Year, in their return home to *Babylon*. But the City *Jerusalem* they took not. Now subtract we seven out of

Ezra. 12

2. 29. 37

41. 51.

2. Sam.

3. 5.

2 Chron.

36. 2.

And

that 4th

of Jeho-

jakim,

began at

the

winter

Solst. ce.

a Jer.

52. 28.

b2. Kin.

c Jer.

22. 18.

19.

of eleven, and the remainder is four, and so many ^{The 1st of} years had *Jeboiakim* Reigned, before *Nebuchadnezzar*, saving that so much as was wanting of *Jeboiakims* eleven years compleat, So many moneths ^{Nebu- chad- nezzar began therefore} weeks, or daies, was the first of *Nebuchadnezzar*, within the fourth of *Jeboiakim* not quite ended. ^{sonar} After *Jeboiakim* Reigned his Son *Jeboiachin*, 3 ^{before the winter} moneths and 10 daies, over and above the Comple- ^{er Sol- stice.} tion of his Fathers 11 Years. For I reckon, that whereas *Jeboiakim* is allowed 11 years Reign, and ^{J. r. 25.} yet dyed in the 7th of *Nebuchadnezzar*,^k which 7th ^{1.} being to end, before the others 11th, as much as ^{12. Chr.} his 11th did before the others 5th; there was there- ^{36. 9.} fore a moneth or two wanting of those 11 Years. ^{k J. r. 25. 1.} And whereas *Jeboiachin* is allowed 3 moneths and 10 daies Reign, it must be supposed, that besides these, he Reigned that defective moneth or two, which his Father wanted of 11 Years. Now after all these things, when the year was expired, *Nebuchadnezzar* ^{2. Chr.} sent another Army to besiege *Jerusalem*, and *Je-* ^{36. 10.} *boiachin* yeelded up himself, and the City into his hands: and this was in the eighth Year of *Nebu-* ^{2. Kings} *chadnezzar* entring, in the first of the Spring about ^{24. 12.} the time of the Vernal *Equinox*: for so is it to be understood of the Year expired, whether you will call it the *Common Year*, as the end of the *Summer* and *Winter*, or the *Regal Year*, as so many moneths and daies ended which wanted of a full year from the time of *Jeboiakims* death, or from the going off of the one Army at the end of Summer, and the

C

coming

coming on o the new Army at end of Winter, and beginning of the Spring. (it comes all to one)

2. Sam. This is called in another place, *the time in which*

11. 1. *Kings go forth to Battell*; which all the World knows is the Spring time, whence follows it apparently, that *Nebuchadnezzar* carried away Captive the King *Jeboiachin* with *Ezekiel* the Prophet, and divers others, about the time of the Vernal *Equinox*, in the 8th Year of his own Reign. Henceforwards Reigned King *Zedekiah* at *Jerusalem* 11 Years: but in the

Jer. 52. 11th Year current, in the 4th moneth of it he was

6. 7. 3. 9. taken, and the City of *Jerusalem* with him, and his

10. &c. Eys being put out, he was carried away Prisoner to

ur. 29. *Babylon*, and this was in the 18th of *Nebuchadnezzar*, about *Mid-summer time*: but it was one Year after this still, ere the *City and Temple were burned by Nebuzaradan*, and one moneth above the Year.

For this was done in the 5th moneth of the 19th

Jer. 52. Year of *Nebuchadnezzar*, (saith *Jeremiab*): And in

12. 13. the 12th Year of *Jeboiachins Captivity*, (saith *Eze-*

14. &c. kiel.) These things now thus far considered: It

Eze. 33. will follow, that some time between the 5th Moneth

21. and the 9th Moneth of the *Jewish Year*, began the

Reign of this *Nebuchadnezzar*. First it was above

3 Moneths and 10 Daies before the Spring; be-

cause it was about so much time afore Spring in

which ended the 11 years of King *Jeboiakim*, and

Nebuchadnezzars new year began somewhat before

Jeboiakims old year ended. And then again it was

after the 5th moneth; because that 5th moneth

was

was in the ending of his year, as appears above. And ^{And} therefore in the 6th or 7th or 8th moneth of the ^{that was} Jewish Year began King Nebuchadnezzar's reign, ^{by the} but most probably in the 8th: Because King Je- ^{nearest}bojakim dying but little short of 11 years reign, and ^{of guess} beginning about the 9th moneth ending, cannot ^{about the} well be supposed to fall before the 7th moneth, ^{eighth} which was two months short of his time. And ^{of the} then if Nebuchadnezzar entred in the 8th moneth: ^{Jews,} He began one moneth within the 4th of Jehoja- ^{but could}kim. And Jehojakim dyed one moneth within ^{not be} his 7th year. And now having calculated his ex- ^{ant}trance, we are next to search for his end. By this ^{there-} rule he had reigned 7 years, and above 4 moneths ^{from} at the beginning of Jehoiachins captivity, or-wards of his 8th year: And during that captivity 36 years he reigned compleat, and something into the 37th. For it was within 5 daies of the 37th year ended at what time Evilmerodach the son of this Nebuchadnezzar was in his first year, and as ^{Jer. 52.} near as can be guessed, but newly beginning to ^{31.} reign. For as it seems by the variation of the ^{2. Kings} texts, that on the 25th day of the 12th moneth he ^{35. 27.} began to reign; and on the 27th day which was two daies after, Jehoiachin was delivered out of ^{And he} Prison, and did eat bread before the King conti- ^{died in}nually to his death. Now add we these 36 years ^{or near} 11 moneths, unto the other 7 years and 4 moneths, ^{about} and we have the reign of King Nebuchadnezzar, ^{the 12th} moneth within of the

C 2

Jews in the 37th year of King Jehoiachins captivity.

within a moneth or two over or under, calculated to be exactly 44 years and 3 moneths. Which *Metaſthenes* in *Annius* calls 45 years, and *Ptolomy* in the *Canon* but 43. The one it ſeems counted the odd moneths for a whole year, borrowing the reſidue of the year for him, out of *Evilmerodach*. And the other being not ſo curious in his account as to ſet down the odd moneths of his Kings reigns preceding; but calling 9 moneths by the name of a whole year, and under 3 moneths nothing: It ſeems he had made up whole years, of ſo many which were but almoſt years; as above one whole year was gotten in time: And therefore was he neceſſitated to make all level and ſtraight again, out of this mans long reign, to pay off that whole year at the end of *Nabopolaffar* this mans father, which other Kings his predeceſſors had rob'd from his beginning.

Of the 4. The reign of King *Nebuchadnezzar* being
deſolati- now ſo clearly ſtated; it's fit for our employment.
on uni- It was in the 19th year of this mans reign, when the
verſal of Judæa, univerſal deſolation was wrought upon the Jew-
in what iſh Kingdome, and Country. In the 5th moneth
year is of the ^aJewiſh year, was the *Holy Temple* burnt
happen- down to aſhes and rubbiſh, and ſo was the whole
ed of Ne- City *Jeruſalem*; and the people all (but a very
buchad- few poor) both great and ſmal were carried away.
nezzar. ^aJer. 52. In the 7th moneth of the ſame year was *Gedaliah*
12. 13. ſlain, who was left by the ^bCaldeans, governour of
14. &c. the remaining people, and all who were with him,
^b Jer. likewise
41. 1. 2. 3

likewise perished by the sword. But a remnant were yet left, who went and dwelt about *Bethie-^{ver. 17.} hem*: but this was only for the remaining part of that year. For fearing the *Caldeans*, these also fled away into *Ægypt*; so soon as winter was o-*fer. 43.* ver, and the time came that armies began to march. *5. 6. 7.* And thus by the year ending, was the desolation utterly accomplished, and all over the land, was universal; hardly a Town, or a Man being left in the whole Country, standing without ruins. Now the 19th of *Nebuchadnezzar* ending in the 8th moneth, the 20th year, was 4 moneths old at the *Vernal* time, by that the desolation was clean perfected: So that in the 20th of *Nebuchadnezzar* the Land began to enjoy the *Sabbaths* of her *2. Chr. 36. 21.* Desolation 70 years.

5. And now this remarkable year in Holy writ, Of the so nearly fitted into the reign of the *Caldean King*; Year of The next thing to be known, is that Kings reign, *Nabonassar* how it stands in the account *Nabonassarean*? The agreeing famous *Ptolomy* who pleasures us, with all passages with the of that *Æra*; places all his Kings reigns ending, 19th of in some year of *Nabonassar*. Amongst which find *Nebu-* we this of *Nebuchadnezzar*, (whom he calls *Nabonassar.* *kolassar*,) ending his reign with the year of *Nabonassar* *1. tol. in* 186. But whereas the year of *Nabonassar* *Can.* 186 ended on the 10th of *January*, and the death of *Nebuchadnezzar* happened not until the end of *February*, or the beginning of *March*; We must suppose these two last moneths of his reign, there-

fore in the year *Nabonassar* 187. For *Ptolemy* observes not odd moneths in his *Canon*, and therefore it was the last whole year of his reign only which ended in 186. Now whereas *Nebuchadnezzar* reigned 44 years, and above 3 moneths somewhat, two moneths of them are bestowed already: and out of the rest if we substract his first 19 years, there remains 25 years and one moneth odd daies; and then substract we those 25 years and odds out of 186, and we have the year of *Nabonassar* left 161, which ended on the 17th of *January*: out of this again, abating the odds, we have the 19th of *Nebuchadnezzar* ending about the *November* foregoing, in the year of *Nabonassar* 161. so as most part of the 19th and somewhat above one moneth of the 20th of *Nebuchadnezzar* made up the year of *Nabonassar* 161.. It was in the year before as King *Zedekiah* was taken, in *Nabonassars* 160, and 10 years before that, in the Spring time of *Nabonassar* 150, *Jeboiachin* went into captivity; and *Zedekiah* began to reign. And still 7 years, and odd moneths farther backwards, we fall into the 4th of *Jeboiakim*, and 1st of *Nebuchadnezzar*, which was *Nabonassar* 143, in the end of it. *Ptolemy* indeed places the end *Nabopolassar* in 144 of *Nabonassar*: but that is because of 43 years only, allowed to *Nebuchadnezzar*, to which I have already answered. And *Holy writ* brings the same

Dan. 1. *Nebuchadnezzar* into *Judea* in the 3^d year of *Je-*
3. 2. 3. *boiakim*. But then was it in the life time of
Nabo-

Nabopolassar, for in the 4th year of *Jehoiachim* came up *Necho* King of *Aegypt*, and fought with *Nebuchadnezzar* at *Carchemish*, and *Jer. 45* was routed. But yet did not *Nebuchadnezzar*, at 2. that time pursue his victory. For it seems *Nabopolassar* dyed about the same point of time, in that 4th year ending: and his Son *Nebuchadnezzar* was thereupon diverted back to *Babylon*, to take up the kingdom. After which *Niniveb* rebelling, it *Nab. 3.* cost him some years to reduce it: which while he *Tob. 14.* lay before, *Jehoiachim* rebelled in *Judea*. *15. with Jos Ant*

6. The 19th of *Nebuchadnezzar*, and the year *2* Of the on which the universal desolation befell the *Jew.* *Nabonassarean Years* *161.* Here now sticks up our great Times-mark, from whence unto the *Incarnation*, and so thence *from the* unto this present, we are to measure how much *sal Deso-* time falls out between. And first find we, from *lution of* that 19th year, or the year of desolation unto the *Judea* fall of *Babylon*,^b by means of the *Medes*, and *Per-* *unto the* *sians*, to be 70 compleat years. These 70 years *fall of* *Baby-* cannot be dated from the 3^d of *Jehoiachim*, nor yet *lon.* from the first of the captivity of *Jehoiachim*. For *Jer. 29* the *Holy Ghost* has it expressly; That the *Land* *10. ch.* *enjoyed her Sabbaths* whole 70 years; and that this *25. 12.* was, 'from the Time the desolation was fully *2. Chr.* made, unto the reign of the *Persian Kingdom*. And *36. 11.* for the more certain character of the Term of *13. 14.* Time from whence these years bear date. He *15. 16.* names *such a Desolation* as when the *House of God* *17. 18.* *was* *21. Chr.*

was burnt, and all who escaped the sword were carried away Captive. It was therefore, on no year when this 70 years could bear date, but on the 19th of *Nebuchadnezzar*: and this 19th year was not the same year on which *Zedekiah* was taken, but a whole twelve moneth after. For *Ezekiel* calls it the 12th year of *Jeboiachins* captivity, which had he continued would have been the 12th also of *Zedekiah's* reign, for the captivity of the one, and
Eze. 33. 21. 22. reign of the other began together. But it was almost 5 months space after the City burned, before *Ezekiel* had the news. For being a captive
Chr. 2. in a far Country, and out of all roads, it might
35. 10. well be so. But a year and 5 moneths it was impossible such a news could miss of him: As had it been in the 11th year, must have happened. Now unto the *Nabonassarean Year* 161, add we 70 years, and the year of *Nabonassar* follows 231, on which *Babylon* was taken by *Cyrus*, and *Darius Medus*, and after which immediatly followed the Kingdome of the *Persians*, which was the other Term of the 70 years unto which they extended.
Dan. 5. 30. 31. During these years reigned King *Nebuchadnezzar*, and his Son, and that Son's Son, and no more. The
2. *Chr.* 35. 25. Son of *Nebuchadnezzar* was called *Evilmerodach*
Jer. 27. 7. in Holy writt, whom *Ptolomy* in the *Canon* calls
Jer. 52. 31. *Ilarodinus*. And his Son is called *Belsazzar*, whom *Ptolomy* hath not in his *Canon*. The truth
Dan. 5. 1. 2. is, the whole reign of these two Kings, *Ptolomy* could not find, and thence patch't up the time as well

well as he could otherwise, and was forced to take in *Nabonidus* before *Cyrus*, who reigned after him, and to set three more reigns after *Nabokolassar* who reigned with him: For the 2 years of *Iloorodamus*, and 4 of *Nurikassolassar*, and the 9 moneths of *Laborsoardach* spoken of by *Berosus* in *Iosephus*, seem to be nothing else but the 7 *ch. 4. 32.* years of *Nebuchadnezzars* madness. Wherefore *33. 34* according to *Jeremiab*, we rather say with *Metasthenes* in *Annus*. That *Nebuchadnezzar* reigned *Metast.* of these years 25, *Evilmerodach* his Son 28 in *An.* (which with the two forementioned were 30 in all) and lastly *Belsazzar*, or *Baltassar* his Son Son reigned 14; at end of which *Babylon* was besieged, and he in it for the space of 3 whole years, before *Cyrus* took it. And these were the 70 years of Desolation, and thus seem they to have been disposed of.

7. These 70 years expiring with the *Nab-* *Of the*
nassarean year 231, and certain odds over and 2-*reign of*
 bove; The *Persian* Kingdome began. And the *K. Dari.*
 Province of *Babylon*, whereof *Judæa* was a mem-*us Me.*
 ber, fell to the share of *Darius Medus*,^a who reign-*us*
 ed one year. But during this year, the *Sanctuary*^{which}
 of *God* still lay wast, ^band the Desolation was not *one year.*
 remedied. But this first of *Darius* ended, we *2 Dan. 5.*
 read of no second in Holy writ that he ever reign-^{31. ch. 9.}
 ed. And therefore I make account, I may conclude ^{1. 2.}
 safely, that there was no more reign. For seeing, *17. 18.*
 that the Holy Ghost does carefully all along re-
 cord

cord time itill as it goes, from the Creation unto the Incarnation, where therefore I find time covered with his silence, I take no more care after it, but conclude presently, that *we have all out*. For had there been a moment more, the *Holy Ghost* would have set it down: Yet *Annius's Metasthenes* says, that this *Darius* held two year. Now it might be, that *Babylon* was taken in the summer time of the 70th year, as it was yet current, and perhaps on that very moneth was 70 years since wherein *Jerusalem* was burned. Which if so, then *Darius* might hold out the residue of that 70th year, and after that from spring to spring, one whole year besides. And this it's like *Metasthenes* might call two years: But Holy Writ which reckons years for the most part from spring to spring, does not remember any thing of the broken year, but reckons it unto *Belshazzars* last year, as if *Babylon* had been taken on the very ore-even of the *Vernal Equinox*. For so it supposes alwaies for even reckonings sake; unless it so be, as it be particularly mentioned otherwise. Now add we this odd year to the former account *Nabonassarean*, and it's the year 232 and odd moneths.

Of the 8. Now it happened, that during this year, *Daniel* perceiving by collection, that the 70 years Desolation were accomplished: He set himself to serious prayer and fasting before God, in order to procure a release of the Captivity. And so it happened, that as he was praying, *God Almighty* put it into *building Gods House. Dan. 9. 21. 22. 23.*

into the heart of *Cyrus* by a secret impulse upon his spirit, to see the Holy Temple at *Jerusalem* rebuilt. But *Cyrus* was now at *Ecbatane* in *Media*, and had not the command over *Judea*, but *Darius* had it. ^aNotwithstanding yet he caused a decree to be enrolled at *Ecbatane*, that it should be done; that is, so soon as it came into his hands to have the power to do it. ^bAnd so it happened, that anon after this, by the year ending, *Darius Medus* dyed, and *Cyrus* arriving at the *Babylonian* Throne, gave order to deliver up the Captivity, both of the People, and all the Vessels of the House of God. And according to this decree for 3 years space, the *Fews* from all parts returned home into their own Country of *Judea*. And the foundation of Gods house was laid in the second moneth of the second year of the three. These 3 years extend unto the 3^d of *Cyrus* at *Babylon*, and are signified by the 3 first daies of the first moneth before *Daniels* weeks fast began, by the river *Hiddekel*. Now that *Cyrus* reigned 3 years is apparent, for so many find we upon record. And that he reigned no more there, before *Cambyfes* his Son was put in power, is as much apparent, because no year farther is recorded. These make up the year *Nabonassar* 235.

9. After these 3 years out, *Cyrus* taking up an expedition against the *Scythians* left *Cambyfes* his Son Lord of the Province of *Babylon*. Who instigated the building of Gods Holy Temple. *Ezr.* 4. 1. 2. *Ezr.* and *ver.* 24.

litigated by malicious Informers, put a stop to the Sacred building of the *House of God*, which lasted 21 years. And these are signified by the 21 daies of *Daniel's* fast from the 3^d ended, unto the end of the 24th day of the first moneth by the river *Hiddekel* : And by the 21 daies, wherein the Prince of the Kingdom of *Persia* withstood the great *Angel Gabriel*, untill the chief Prince *Michael* came in to his aid. So that for 3 weeks time although *Daniel* fasted and prayed, yet no remedy could be obtained, until these weeks were ended.

During these 21 years reigned first *Cambyfes* 2 years, under *Cyrus* his Father, which time is called in *Ezra*, all the daies of *Cyrus* King of *Persia*. That is while *Cyrus* was busied in *Media*, *Hircania*, and *Bactria* in preperation for, and in *Scythia*, in his war against the *Scythians*, at end whereof he received that mortal wound, whereof at his return home he dyed. But *Cambyfes* was the man who did the mischief unknown to *Cyrus*, who reverted his Fathers godly purposes. Him *Ezra* calls by the name of *Abasbuerus*. After this reigned one *Artaxerxes*, under *Cambyfes* 3 years, during his *Egyptian* expedition. Unto him wrote *Rehum* the Chancellour, and *Shimsbai* the Scribe : And he also withstood the building. This was he whom *Ptolomy* calls *Nabonidus*, and who seems to have been some base son of *Darius Medus*, being of *Median* parentage. He was also that *Nebuchodonosor* mentioned in *Jewish*. and the *Artaxerxes Priscus*, in

in *Philo* of *Annius*. At 3 years end *Cambyfes* dyed in his return out of *Egypt*: But this *Nabochodonosor* or *Nabonidus*, or *Artaxerxes* whether ye will, held still the Sovereignty of *Babylon* 15 years farther, who ever reigned at *Shushan* in *Persia*: In *Philo* he has 20 years reign. *Ptolemy* reckoning the first 3 to *Cambyfes* allows him but 17, but all comes to one. In the 17th according *Jewish* to *Philo*, or 15th according to *Ptolemy*, he rebel-^{1. 13. 14.} ed against *Darius Hystaspides* King of *Persia*, and ^{15.} in the plains of *Ragau* vanquished *Arphaxad* the deputy governour of *Media*, and took the Royall City of *Ecbatane*. But after this *Holofernes* his Ge-^{Jewish} neral was slain by *Jewish*, and his great army was ^{13. 8. 9.} shamefully foyled in the 18th year. And then came ^{10. &c.} *Darius* with all his power and besieged him in *Ba-*^{ch. 14. ch.} *bylon* 20 moneths; And finally took it by means *Hero-* of ^a*Zopyrus*. Yet did not *Darius* kill this *Naboni-*^{dot. B. 1} *du* but set him over the Province of ^b*Caramania*.^{cl. o. p. 26} *Berosus* relates this story of *Cyrus*. But it seems to ^{27.} be a mistake instead of *Darius*. Here are 20 years ^{He B. 3} past of the hindrance: Now the 21th was the first ^{Thas. p.} year of ^c*Darius Hystaspides* at *Babylon* after this ^b*Nabonidus* or *Artaxerxes* was put down. And now ^{Ber. in} add we these 21 years more to our *Nabonassar* ^{Jos. An.} *arean* ^{Megast.} in *Euf.* account, and they raise it up unto 256. ^{and Pt.}

10. ^dThis first year of this *Darius*, was not the ^{in Can.} first of his reign: For he had already reigned at ^c*Shushan* in *Persia* many years before: Only it was ^{Exr 40} ^{s. 24} ^dOf *his* ^{his} reigns of

the Persian R. rightly stated.

his first year, wherein he reigned at *Babylon*, and by consequence over *Judea*. The truth is, there is very great controversy concerning the time of these *Persian* Kings reigns, and the truth of the story is very critically knitt up in a close knot hard to be untied: And generally the time is cast up to be many years longer than in truth it was. Unto

Ptol. in *Cyrus*, *Ptolomy* allows 9 years at *Babylon*, and *Zeno-*
Can. *phon* allows him but 6. It seems the first reckoned
Zen Cy- from the time *Babylon* was besieged, which was
rep. B. 8. 3 years before it was taken. And the other count-

ed only from *Babylon* taken: after which he raigned one year at *Ecbatane* in *Media* while *Darius* was at *Babylon*, and 3 years at *Babylon* while *Cambyfes* reigned at *Shushan*. And lastly 2 years in *Media* and *Scythia* while *Cambyfes* held *Babylon*: which were in the whole 9 years or 6 years, or 5 years, or but 3 years, even as ye please. Unto

Ct. Est. *Cambyfes* *Ctesias* affords 18 years, *Herodotus* gives
Hærod. him but 8. And yet alone of himself reigned he
Thas. B. but bare 3. To reconcile all these; It seems 9 years
3. p. 83. before *Babylon* taken, this *Cambyfes* was consti-

tuted King of *Persia* in his Fathers absence. And while *Darius* at *Babylon*, and *Cyrus* at *Ecbatane* reigned, *Cambyfes* held his tenth at *Shushan*. And after *Darius* dead, he held 8 years according to *Herodotus*, and *Ptolomy* in the *Canon*. But *Cyrus* was yet living, and saw 5 of these 8 past ere he dyed. And after *Cyrus* death followed the *Ægyptian* war 3 years, at end of which *Cambyfes* perished. After

him

him held the *Mages* a few moneths, and then reigned *Darius* the Son of *Hystaspis* of the bloud Royall. To whom *Herodotus* gives 36 years, and *Herod.* so does *Prothomy* in the *Canon*. Yet *Ctesias* affords *Proth.* him hardly 30. And says he lived not above 43 *Canon.* years. Now it seems this *Darius* while he was *Ctes.* yet under 20 years of age, was made Viceroy of *Excerpt.* some Province while his father was in the wars with *Cyrus*, and this immediatly upon *Babylon* taken. When *Cyrus* went forth against *Scythia* 2 year or two before he died, *Darius* was then but newly 20 years of age. And at the death of *Cambyses* was about 24: After which he reigned 26 years and no more. *Herodotus* began his count from the time he was made Governour, and so it seems *Darius* caused his reign to be reckoned. But *Ctesias* counted his time only from the death of *Cyrus* somewhat over 29 years.

11. This *Darius* in the second year of his reign *Of the* at *Babylon*, and the 16th of his reign at *Shushan*, *70 weeks* and 26th of his Kingdome as he counted it from *or 490* his first Government, gave order to set forwards the *years* building of Gods House, and also to build again *from the* the City *Jerusalem*. And this was that going *second of* forth of the Commandment (spoken of by *Daniel* *K. Da-* the Prophet) from whence unto the *Uction* of the *Messiah*. *Exr. 6.* *most Holy*, or unto the comming of the long ex- *24. 25.* pected *Messiah* the Prince, were promised and foretold to fall out precisely 70 weeks of years which are plainly 490 years, without one moment of time over or under.

12. There

Of the 12. There was a command indeed in time of Cy-
 rem- rus to build the House of God, and a connivence
 mand to build houses by it. But there was no commissi-
 build Je- rusalem on to build the City *Jerusalem*. And besides,
 as well that command although it was reall,^s yet proved it
 as the but lame and ineffectual, being soon after counter-
 House of mandated. But now came forth a command not
 God.
^{sEzr. 12.} only to build an House of God, 'but also a City
 a. 3. 4. for the People, and that at *Jerusalem*. And this
 withch. 4 was a command to purpose, as such which no pow-
 11Esd. 3 er could withstand. But the main argument which
 ch 4. 43. evinceth that here began the 70 weeks, is the end
 44. 45. of the 3 weeks of hindrance. For the hindrance
 46. 8cc. being past, the furtherance must needs succeed.
 1051&c, And now the 3 weeks, or 21 daies of years, being
 spent, the next year after must be immediatly the
 second of *Darius*, and the year of command to build
Jerusalem. And therefore not to stand in dispute,
 Dan. 9. 25. which *Darius* should give forth that command.
 It's past all controversie, that it was that *Darius*,
 who, at these 21 years ending, was then in his
 second years reign at *Babylon*. And this was *Da-
 rius Hystaspides*.

Of one 13. These 70 weeks are divided into 3 parts.
 week of First there are allotted 7 weeks of years for build-
 years ing of the Streets, and Walls of the City *Jerusa-
 spent in lem*. And from thence are named 62 weeks more
 Edifica- of years, to ^afall between the end of these buildings
 tion of and the coming up of *Messiah* the Prince. But
 Gods Temple. there are but 69 weeks, wherefore one of the 70 still
^{a Dan. 9 25. 26.} wants.

wants. And as it appears by the story, that was bestowed on the Edification of the *Holy Temple* in the first place. And accordingly in 5 years space, *Ezr. 6:* from the 2^d of *Darius* entring was the House of *15. 16.* God finished: That is the Holy place, and the *17. &c.* most Holy were builded up. But the Courts about them required still 2 years farther labour. And thus ended the first week of years: which added to our *Nabonassarean* account, makes it up 263 years.

14. After this followed the building of the City for 49 years space, for furtherance of which, *Of weeks of years* came *Ezra* from *Babylon* with a new and large *spent in* Commission to establish Government in the City: *rebuild-* whereby the City might grow up to flourish, as *ing of the City* well in Citizens, as in Houses, Streets, and Stately *Jerusa-* Buildings. And this was in the 7th year of King *lem.* *Artaxerxes* Son of *Xerxes*, or in the 4th year of the *1. Ezr. 7:* 4th week, which was the 27th after the whole Temple erected. But after the Streets builded, and Government established, at length came *Nehemi-* *Na. 2. ch.* *ah* out of *Persia*, with commission to build up the *1. &c.* Walls too, and to set up the Gates again. And this was in the 5th year, of the 6th week of these seven, or in the 40th year after the Temple: which was the 20th of the same *Artaxerxes* surnamed Long-hand, who married Queen *Esther*, who seems to have been no small furtherance of this power of *Nehemi-* *Neh. 2. 6.* *ah*, it being granted, as the text notes, [*the Queen sitting by.*] It was now a very troublous time, *Da. 9. 25* for the *Jews* had many and very potent enemies. *Neh. 4.*

Notwithstanding *Nehemiah* went on with his work very politickly. And having first made ready all manner of materials; and then having appointed every man his task where to build, in the last year of the 7th week, which was the 29th of *Artaxerxes*, and the 10th after *Nehemiah's* commission dated, all hands set to work together and following their business closely, it came to pass, that in 52 daies space the walls were quite lifted up from the ground, and had clothed the City round with a strong defence, and soon after the Gates also were set upon the hinges. And thus *Nehemiah* had a figg for his enemies: and the 7th week ended with the City walls erected. Which bringing in 49 years more into our *Nabonassarean* account, make it out 312 years.

Ne. 6. 15
16. &c. Of the 15. These things finished, we have now 62 weeks of years still, unto the *Incarnation*, which are plainly 434 years, which added unto the former 312, do make the account of *Nabonassar* at the *Incarnation* of *Jesus Christ* 746. But now are we to remember withall, the errors of this account, how they get a daies time every 4 years. The year of *Nabonassar* 746 ended on the 24th day of *August*: and had gained of the Solar year a full half years time, since it's first comming up: but whereas we are to reckon from the first year of *Desolation* entring, and that not from the 5th moneth, nor 7th moneth, but from the *Vernal Equinox* next after the *Temple burned* in the 19th of *Nebuchad-*
NECHAD,

nezzar, (for so the years begin and end in Holy Ex. 1 writ.) and whereas we are to reckon not by *Nabonassar* but by true Solar years; And now seeing that this account of *Nabonassar* has brought us so far on our way, we are in requital, to set that into the way too, by extending it unto that true point of the Suns place, whereat we first found it. And by this means, the *Nabonassar* year, rectified by the Solar, shall not end untill *January* the 17th: For thereabouts began it in the 19th of *Nebuchadnezzar*. But yet again beyond this are we still to refer, to the next *Vernal Equinox*; which on this year happened on the 22^d day of *March* about 2 hours and odd minutes after-noon: About which time according to Prophecy of the famous and wisest *Daniel*, the *Incarnation* of the ever blessed *Jesus Christ* the promised *Messiah* was certainly to be expected: and accordingly it came to pass. But this was in the year of *Nabonassar*, as 'twas vulgarly computed 747, in the 7th moneth thereof even ended.

16. Now this account of *Nabonassar* being a Of the reckoning of a sure and certain case, and such as has been so famously verified by multitude of Eclipses number upon record cannot possibly be mistaken by any of years mis-reckoning of years, but for that matter, is equal appearing by to Holy writ it self, and the sacred account therein. Mathematical Whence having made it evident how the year of *Jewish Desolation* was wrought in the 19th of *Ne-* Deceitful

D 2

buchad- Desolation from 123

Incarnation was the 25th of March 1668.

buchadnezzar, and began in the 20th of the same Prince, at the *Vernal Equinox* therein: And how that 19th of *Nebuchadnezzar* happened in the year of *Nabonassar* 161, and the spring following in 162: And how that from that *Vernal Equinox* unto the *Incarnation of Christ* there were to follow precisely 585 years Solar, or within a small matter of daies over or under. It appears now by certain Demonstration that these 585 years doe make up the year of *Nabonassar* 747. And this once known, by the same way of Mathematical demonstration, it infallibly appears; That on the 9th of *March* last past, which was in the year of our Lord 1668, it was precisely 1669 Solar years, since the *Vernal Equinox*, in the year of *Nabonassar* 747, and by consequence since the true time of our *Saviours Incarnation*: So that it is apparently true, according to the *Dionysian* account, which we follow Astronomically, That on the first of *January* foregoing the above named 9th of *March* in the year 1668; It was most truly reckoned 1668 years since our *Saviours Circumcision*: Saving only the errors of the *Julian Kalendar*, which leads us to mistake that first of *January*, above 13 daies later into the Suns place, than where it was at *Christ Birth*, and *Circumcision*.

A Chronology from Nebuchadnezzar 17. Now according to these times, the Kings reigns did take up this whole time as follows.^k First *Nebuchadnezzar* after his 19 years ended, did reign 25

nezzar the 19th unto the Incarnation. & Jo. 52.

		Yea.	Years
		Na.	Worl.
	25 years more beginning in the current	162	3416
<i>An. Metast.</i>	{ <i>Evilmerodach</i> his Son reigned 28.	187	3441
	{ <i>Belsazzar</i> his Son reigned 17.	215	3468
	These were in the whole 70.		
	And <i>Babylon</i> was taken by <i>Cyrus</i> in	231	3485
<i>Dan. 9. 1</i>	<i>Darius Medus</i> at <i>Babylon</i> 1.	232	3486
<i>ch. 10. 1.</i>	<i>Cyrus</i> reigned 3.	233	3487
<i>ch. 10. 13</i>	{ <i>Cambyfes</i> at <i>Babylon</i> held but 2.	236	3490
<i>with Xc. Cy</i>	{ <i>Nabuchodonosor</i> held 18.	238	3492
<i>Ept. in Ca</i>	<i>Darius Hystaspides</i> at <i>Babylon</i> but 10.	256	3510
<i>Pt. in Can</i>	<i>Xerxes</i> his Son 18.	266	3520
<i>Ctes. with</i>	{ <i>Artaxerxes longhand</i> his Son 40.	284	3538
<i>Diod. 12</i>	{ <i>Xerxes 2d.</i> and <i>Sogdian</i> his Sons 1.	324	3578
<i>Diod. Sic.</i>	<i>Darius Nothus</i> Brother to these 18.	325	3579
<i>Just. Plus.</i>	<i>Artaxerxes Mnemon</i> his Son 43.	343	3597
	{ <i>Artax. Ochus</i> his Son 23.	386	3640
<i>Diod Sic 17</i>	{ <i>Artax. Arses</i> his Son 3.	409	3663
<i>Euseb. chr.</i>	<i>Darius Codoman</i> his Cousin 6.	412	3666
	<i>Babylon</i> was taken by <i>Alexander</i> in	417	3671
	The <i>Persians</i> held the Monarchy 186 Years.		
	{ <i>Alexander</i> reigned almost 7.	418	3672
<i>Diod. Sic 19</i>	{ <i>Aridæus</i> titular Monarch held 6.	425	3679
	{ <i>Antigonus</i> usurped 5.	431	3685
<i>Diod. Euf.</i>	{ <i>Seleucus</i> obtained <i>Bab.</i> and held 32.	436	3690
	{ <i>Antiochus Soter</i> his Son 19.	468	3722
	{ <i>Ant. Theos</i> his Son 15.	487	3741
<i>Euseb. chr.</i>	{ <i>Sel. Callinicus</i> his Son 20.	502	3756
	{ <i>Sel. Ceraunus</i> his Son 3.	522	3776
	D 3		<i>Ant.</i>

		Yea	Years
		Na.	Worl.
	{ Ant. the great his Brother 36.	525	3779
	{ Sel. Philopator his Son 11.	561	3815
	{ Ant. Epiphanes his Brother 12.	572	3826
	{ Ant. Eupator his Son 2.	584	3838
	{ Demetrius Soter Brother of Epiph. 10.	586	3840
	{ Alexander Bala Brother of Eup. 6.	596	3850
	{ Dem. Nicator Son of Soter 2.	602	3856
	{ Ant. Euthenis Son of Alex. 4.	604	3858
	{ Tryphon usurped 2.	608	3862
	{ Ant. Sidetes Brother of Dem 9.	610	3864
	{ Dem. Nicator again 3.	619	3873
	{ Alex. Zebenna usurped 2.	622	3876
	{ Ant. Gryphus Son of Dem. 12.	624	3878
	{ Ant. Cyziceus Son of Sid. 18.	636	3890
	{ Sel. Gryphides Son of Gryp. 1.	654	3909
	{ Ant. Eusebes Son of Cyz. 10.	655	3908
	{ The Arabians held 2.	665	3919
	{ Tigranes the Armenian 14.	667	3921
	{ Ant. Asiaticus Son of Euf. 7.	681	3935
	{ Syria became a Roman Province	683	3937
	{ The Grecian Monarchy lasted 267. years		
	{ Au. Gabinus was first President 10.	684	3938
	{ M. Crassus Proconsul 2.	694	3948
	{ Bibulus Cassius held 4.	696	3950
	{ Scipio held 1 year.	700	3954
	{ Sextius Caesar presided 4.	701	3955
	{ Secilius Bassus and Marcus 1.	705	3959
	{ Cassius again held 1.	706	3960
			The

	Yea	Years
	No.	Worl.
The Parthians reigned 2.	707	3961
Ventidius recovered and presided 2.	709	3963
M. Antonius Triumvir reigned 7.	711	3965
Q. Varus under Augustus presided 14.	718	3972
Agrippa in Tribunitian power 4.	732	3986
Tiberius President 7.	736	3990
Saturninus and Volturnus presided 3.	743	3997
Q. Varus, and P. Sul. Quirinius 1.	746	4000
The Incarnation was in the current year	747	4001

Josep. Ant.
& Plutarc

CHAPTER III.

Of the testimonies out of prophane Authours, compared with Jewish story, and agreeing with Holy Writ; and evidencing by the Roman accounts the certain year of Christs nativity by severall circumstances.

THree witnesses are alwaies held better *Intro.* than two; although no man can deny, *dueli-* but the mouth of two witnesses is evi- on. dence enough. To the testimony of Holy writ, therefore, together with the *Nabonassarean*, evidence, the circumstances of Roman, and other story will conduce very much to the certain determina-

tion of the true year on which *Christ* was born. Now to mannage out the true order, and series of these circumstances, we have the Roman account, which though not so antiently famous, as was the *Nabonassarean*. Yet modernly is grown the most exactly regular of the two.

of the 2. This reckoning of the *Romans* alwaies ran forme off from the date of *Romes* foundation. But for the Ro- want of skill in the Suns annual course, this account man ac- was a long time strangely vagrant. On the 21th counts of *April* their year began: But then that 21th of Antient and Mo- *April* would happen with them sometimes in dern. Summer, and sometimes in Winter, and at no certainty, for want of sufficient skill Astronomically to keep it steady. Whence it came to pass, that in time the truth and certainty was lost, how many years since *Romes* first stone, were past. Inasmuch as, when more Learning quickned the Inquiry, the Learned agreed not within many years, in what certain year *Rome* arose. *Varro*, and *Cato* differed the least of all Authors, and had the most followers of their opinions: Yet seemed there a whole years distance between them. In the 4th year of *Olymp.* 6. (said one) And in the first of *Olymp.* 7. (said the other) was *Rome* founded. But 'twas one *Tarrutius* a famous Astrologer as well as Astronomer who set the first date to either time. For whereas it was remembred, that the death of *Romulus* the founder, was accompanied with an Eclipse Solar, and his conception with another.

Varro & Cato of Orig.

Dis. Hal. Pluta. in Roma. Ins.

Tarrutius

Tarrutius by his Calculations pretended to determine both times. And however he went so near it, as the time he pitch't on, won credit with many for both, But especially for his death. For where-as tradition told it, that *Romulus* reigned much about 37 years: They abated these 37, out of 61 (which was the *Olympiadick* number of the Eclipse, by *Tarrutius* Calculated) whence remained 24 years. But it seems there were two Solar Eclipses that year, whereof one in *May* and the other in *December*. And whereas Tradition tels, that *Rome* was founded on the 21st of *April*, *Varro* it seems stuck to the Eclipse of *May*, and dated his foundation from the *April* preceding. But *Cato* adhered to the last, and dated his foundation from the *April* following. And yet some think, that both reckoned from the last *April*, and that they differed in calling the year only: One naming it the 4th of *Olymp.* 6: Because the *Olympick* time was not yet come up. And the other called it the 1st of *Olymp.* 7: Because it was in the spring preceding it, and in the same year according to the *Roman* account of the year. But however when all's done, the determination ly's in the darke still. But whether right or wrong, it's enough for us that at length they gained a certain account of the year, though not of *Romes* foundation. And this we are to thank the famous *Julius Caesar* for. By whom the *Julian* account as we now follow it was first invented. And this was in the year of *Rome* as

Dis. Pl.
in J.
Casar.
com-

commonly accounted 708, so as that year 708 was the *Julian* year 1. This year began in *January*, on the first day thereof. And about that time, the *Romans* used to choose their new *Consuls*. And every 4th year was leap year as it is with us, at this day.

of the 3. Thus far premised, the first thing in our *Decree* way, which occasions to use this account, is the *Cæsar* Decree of *Augustus Cæsar*, that all the world should be censured, or enrolled. This Decree it seems was Aug to enroll all the once coming forth before: But the time was World not yet ripe for the execution. For the *Spanish* And how war breaking out a new, it was for that time laid Cyreni- aside. But now all the World being lodged in us was peace, and patiently submitting to the Scepter of Pref- of this great *Augustus*: His old thoughts revived, Syria and this Decree some years since conceived, was at for that length brought forth. To this purpose, were fe- purpose. veral Commissioners for several Provinces appointed. Lu. 2. 1. But for the Province of *Syria*, with its appertenance, whereof *Judea* also was a kind of Member, Lu. 2. 2. One *P. Sul. Quirinius* (called *Cyrenius* in Holy writt, according to the Greek character) was appointed President extraordinary. Now of late it had been a custome, to have two Presidents of *Syria*, at one and the same time. Thus a little before these things, one *S. Saturninus* was ordinary Jof. An. President for the affaires of the Senate. And one B. 16. ch. 12. 13. *Voluminus* was at same time a President extraordinary, attending the affaires of the Emperour *Augustus*.

gustus. But these two being both removed, here came in place *Q. Varus* as ordinary President, and this *P. Sub. Quirinius* as President extraordinary for matter of the enrollments. And this is called, *The first time, that Cyrenius was Governour of Syria*. For it seems, that after some years, when *Varus* was called away, this *Cyrenius* was a second time constituted Governour of *Syria*, as ordinary President in place of *Varus*. Jes. An. B. 18.

4. But before I go any farther, an objection occurs speaking: As if this Description or Cense had happened not under the Government of *Cyrenius* but some years before. And this is grounded upon the construction of the words [*ἡ ἀπογραφὴ πρώτη ἐγένετο*;] As if they sounded rather *[This description was made before, or sooner then Cyrenius was made Governour:]* Then as they are commonly translated *[This first Description &c.]* But first, without something of violence used upon the words, the Greek text will not aptly bear such a sense. And secondly the pretended necessity which should hale the translation this way, is no necessity. For whereas they alledge: That this was not the first Taxation; So say we too. But what though. Yet was it the first Cense in order to bring on a Tax. Then (say they) *Cyrenius* was not at this time Governour of *Syria*, but one *Sent. Saturninus* was Governour. Now true it is, that in the year of *Rome* 750, *Cyrenius* was not President. ^bAnd therefore say we, that in that year, the enrollments ch. 1. Of the Objection answered. That the Enrollments were made before the government of us: Answered. ^a Seth. Galwif. in Chron Tacit. B. 1. with Suet. B. 49.

enrolments began not, and by consequence, *Christ* was not then born, as they conceit he was in that year. But by that time two years after, when *Votus* came President in the place of *Saturninus*. Then also was *Cyrenius* Governour in the room of *Voturnius*: But (say they) *Cyrenius* was not Governour until after *Archelaus* was exiled. And how I wonder will this negative be proved? That he was then a second time Governour, is not at all doubted. But there was before that, a Description, or a Cense without a Tax. Of which *Joseph the Antiquary* says. That at first the *Jews* thought hardly of *Cyrenius's* Description; untill by perswasion of the High Priest *Joazar*, they submitted. And again in another place, the same Author affirms. That a little before *Herods* death There was an oath of Allegiance imposed upon all the subjects, whereby their fealty was required, not only unto *Herod* the King, but to *Cesar* also, and that in the first place: And that this was during the while, that *Joazar* was in the High Priesthood: And moreover he adds, how the *Pharisees* would not take this oath, and were therefore fined in a great sum, and that the wife of *Pheroras* paid that fine for them, and thereby gained *Herods* displeasure, and thence *Pheroras* also quarrelled with *Herod*: and that so, as was never reconciled untill he was just dying. Now by all circumstances, this oath was imposed at the very time of *Cyrenius's* Description; And this was it which made the Description

Jos. An.
B. 18.
ch. 1.

Jos. An.
B. 17.
ch. 3.
ch. 8.

scription seem so hardly to the *Jews*, and which *Joazar* perswaded them to submit to. For otherwise an oath of Allegiance to *Herod* was no *Jos. 10.* news, for they had all generally, but some few *8. 15. ch.* *Phariseus* taken that, 30 years before. And this oath of Allegiance unto *Cesar* seems to be that Act, so long before foretold by *Jacob*, which *Gm. 49.* transferred the Scepter from *Judah*, and the Law-*10.* giver from between his feet. For it was not their Captivity, nor their paying taxes, which alienated the Scepter so much as this oath of Allegiance. And this not so, as it was in the dayes of *Zedekiah*, when the King only swore fidelity to the *Babylonian* Throne, nor as when they swore fealty to *Herod* as their own Sovereign. But here both King and People as fellow subjects swore Allegiance together, unto a Forraigne Prince, as their Liege Lord, and Sovereigne. During all the time of the *Babylonian* Captivity, the *Jews* still held their *Sanctuary* wherein their own Countrymen the *Jews* natural were the Law-givers, and so it was with them all along thorow the *Persian* and *Macedonian* Monarchy, and thorow all *Herod's* time untill very now. Wherefore now was *Sbilo* the *Christ* certainly come in the flesh. And now therefore also was *Cyrenius* describing in *Judaea*, in the life time of *Herod*, and at these descriptions it seems all people of age took an oath of Allegiance unto *Cesar*, as they gave in their names upon Record. 'Tis true that in *Josephus* it seems as if *Cyrenius* came

came but once into *Judæa*, by reason the discourse of him is hudled together so obscurely, as the difference of his twice coming cannot so easily be discerned. But who shall narrowly scan the passage, will find it signified by *Josephus*. That there was once when *Cyrenius* came only to describe: And this was in *Herods* time *Joazar* being High Priest, who did him good service. And again after *Archelaus* when he came to tax, at what time he was displeased with *Joazar* and turned him out of place. And therefore was this a different time, from when the same *Joazar* by his good service, deserved the Thanks and not the Blame of the Describer.

of *Cyrenius* 5. Now be it granted, as needs it must. That *Cyrenius* was governour of *Syria*, for matter of the Descriptions at least, at such time as *Christ* was borne at *Bethlehem* in *Judæa*. Then follows it, That till *Cyrenius* came into *Syria* to Describe, Our Saviour could not be seene in the flesh. To rake therefore into the life of *Cyrenius*: It appears. That in the yeare of *Rome* 741. which was the same with the *Fulian* year 34. This *P. Sul. Quirinus* alias *Cyrenius* was Consul for that year, together with *M. Valerius Messala: Barbatus*. And before this, the Descriptions could not be acted. For *Cyrenius* came not to govern in *Syria* before he had been Consul. Next, in the year after, which was of *Rome* 742 this *Cyrenius*, was sent Proconsul into the Province of *Cilicia* against the rebellious
Homo.

Homonadians. This expedition held him in hand *Tacit. an.*
 9 years, unto the year of *Rome*, 751. or the *Julian B.* 3.
 year 44. By this time having reduced the rebels,
 and taken their Castles, in this year he came home
 to *Rome* with the ensignies of triumph. The
 next is the year of *Rome* 752 or the *Julian*
 year 45. At the beginning of this year *Cyrenius* was
 still at *Rome*. For whether it were, that *Lepida*
 his wife was not so true to him, as duty required,
 or that he was more churlish to her than she de-
 served; so it happened, That he put her away
 from him. Now this Repudiation was made ac-
 cording to *Suetonius*, 20 years before the condem- *Suet. B.*
 nation of *Lepida*, in the reign of *Tiberius*. And 3. 19.
 that condemnation being acted in that year, where
 in *M. Val. Messala* and *Mar. Aur. Cotta*, were
 Consuls, and in the year of *Rome* 772. Twenty *Cor. Tac.*
 years before fell out therefore in this year 752. *an. 3.*
 wherein *Cos. Cor. Lentulus*, and *L. Cas. Piso* were
 Consuls. Wherefore untill some part of this year
 was entered, from the 1st day of *January* onwards
Jesus Christ cannot reasonably be supposed to be
 born; unless we will engage, that *Tacitus* and *Sueton-*
icus, who wrote most part of their History out of
 acts upon record, were notorious lyars, or very care-
 less writers, of which all the world knows to the
 contrary.

6. The time before birth being thus limited and Of He-
 bounded; we must next look out for a time after it, *rod the*
 And *great*

and how long he out-lived the Birth of Christ.

And the most likely to be the boundary to that, is the death of the great *Herod*. When *Christ* was born, and sometimes after, that *Herod* by token sufficient was still living, If he lived not, as is very probable, one whole year and upwards after *Christ* came into the World. For when the Eastern

Mat. 2. 1 Wise men came to *Jerusalem*, to enquire for one
2. 1. Or. born King of the *Jews*, and gave notice to this *Herod* what a Star they had seen in the East, and what it prognosticated. *Herod* diligently inquired of them the date of this Stars first appearance. And the Wise men being gone, *Herod* ayming at the blood of this new born Prince, caused all the young children in *Bethlehem* and the coasts about of two years old and under to be cruelly massacred. Now

or. 10. as *Herod* exceeded the directions of the *Scribes*,
Or. concerning the space of place where for the more surety to compass his bloody reach : so no question he went beyond the notice of the Wise men concerning the length of time when the Princely Babe was born. Whence may it seem, that sometime short of whole two years after the Birth of *Christ* was this slaughter made : But yet under one whole year and odds reasonably it cannot be expected the slaughter fell. For had not one whole year passed the Stars appearance, *Herod* would never have so madly caused the slaughter of whole two years Infants, who saving his cruelty, was a Prince sufficiently endued with discretion.

7. But to pursue the time, yet more close to the Of He-
 purpose: It's evident. That when *Herod* dyed, it rods
 was a little before *Easter*; And that a little after ^{death}
Easter his Sons were at *Rome*, sueing to *Augustus* ^{how} ^{is}
 about the Inheritance of their Father. At this time ^{was} ^a
 one *C. Caesar* the eldest of *Augustus's* Nephews was ^{little be-}
 designed for an expedition against the *Parthians*: ^{fore the} *Voyage*
 But was not yet gone, for we find him at this hear- of *Caius*
 ing sitting at his Grandfathers elbow above all the *Se-* *Caesar*
natours present, next in place to *Augustus* himself. ^{into} *Parthia*.
 And yet seems it, that he was not far off of going, a *Jos.*
 in regard of his Dignity. Which had he not been *An. B.*
 either Consul at that time, or Pro-Consul in order ^{17 ch. 11}
 to his expedition, could not have been allowed
 by so wise a Man, as was the great *Augustus*. But
 secondly we find soon after this, this *Caius Caesar* *Suet. B.*
 touching upon the coast of *Judea* in his Voyage ^{2. 53.}
 into *Parthia*, As if it had been in his charge, to *Paul.*
 see the will of *Herod* performed amongst the Bro- *Oros. B.*
 thers, as he went by. But however it is a clear ^{70 ch.}
 case, That almost immediatly before this *Parthi-*
an Voyage happered *Herods* death, and this contest
 of his sons at *Rome* about his will.

8. Now at what time happened this *Parthian* ^{Of the}
 expedition will easily follow. *Velleius Paterculus* *Parthi-*
 has it upon record: That the *Parthians* fell off, ^{an expe-}
 and the *Germans* rebelled, both almost together in *Caius in*
 one and the same year, and that this was at the end ^{what}
 of 7 years of the ^{year it} great *Tiberius's* abode as a kind of ^{happen.}
 exile at *Rhodes*. Now *Tiberius Nero* in the year ^{Val. pat}
 of *N. 2.*

of Rome 746, having been greatly Victorious in Germany, returned unto Rome with triumph. And on the next year which was 747 was taken together with the Emperour *Augustus* into Tribunitian Authourity, for the five ensuing years: and this was done at the latter end of *June*. But presently after this great dignity, *Caius Caesar* envying his honour; He was constrained to save himself by taking up at *Rhodes*: And this was done in the same year, *Dac. Lael. Balbus*, and *C. Antistius vel. Pat. Vetus*, being Consuls. Seven years after this were almost expired at the Spring time, in the year of Rome 754; *P. Vinius Nepos*, and *P. Alfinius Varus*, being Consuls. And now therefore came to Rome from both ways the news of the *Parthians*, and *Germans* stirrs. Immediately *Caius* was designed for *Parthia*, and *M. Vinius* for *Germany*. But while he was making ready to go, came *Herod's* Sons to Rome: whence appears it, that *Herod* dyed not until the P. beover, comming up of this year of Rome 754. For *Caius* being on wards of his way into *Syria* went on shore in the Isle of *Samos*, where *Tiberius* from *Rhodes* waited upon him with his flatteries. But meeting with cold entertainment there, returned with a heavy heart. From hence sayled *Caius* into *Judea*: By which it appears, he came of some business to settle the affaires of *Herod's* Sons: Else he would not have turned so much out of his way, as it was to *Judea* from between *Samos* and *Syria*. In *Syria* or thereabouts was it where

Dio. B. 55

vel. Pat.

B. 2.

ch. 99.

Yos. Ant.

B. 17.

ch. 10

Sueton.

B. 3.

Sueton.

B. 2. 93.

Paul.

Oros.

B. 6. ch.

29.

where one offered his service to *Caius* to fetch him that Exiles head; as he termed *Tiberius* at *Rhodes*. But this news soon coming to the ears of *Tiberius*, awakened up his utmost wits, to beg of *Augustus* the liberty of his return to *Rome*, and this Petition being granted by *Augustus* upon condition of the consent of *Caius* obtained. It happened, that *Caius* was also petitioned in a good time, when he was offended with *M. Lollius* his Tutor, and who was the great enemy of *Tiberius*; whereupon *Tiberius* gained his request here too: Only conditioned, that he made no intermeddling with state affairs: And accordingly by the latter end of the same Summer in the year *Roman* 754, and in the 7th year ended, and 8th current of *Tiberius's* abode at *Rhodes*, he returned again to *Rome*. In a few daies after this, dyed *M. Lollius* the Tutor of *Caius*, and *P. Sulp. Quirinius* the Enroller was constituted Rectour of *Caius* in his room. After these things, by that time *Caius* had been one whole year in the East, *L. Caesar*, the Brother of *Caius* dyed at *Marseils* in *Gallia*, *Laelius Lamia*, and *M. Servilius Geminus* being Consuls, in the year 755: And one year 5 moneths after him dyed *Caius* himself at *Linyra* in *Lycia*, in his return out of *Armenia* for *Rome*, and this was in the year o *Rome* 756, *Sext. Aelius Catus* and *C. Sent. Saturninus* being Consuls; and in the 3d year of *Tiberius* returned to *Rome*, And of *M. Vinicius* in the German war. All which remarks do sufficiently declare, that this

Parthian expedition of *Caius* was in the 754th year of *Rome*; 3 years before his death; In the 7th ending of *Tiberius* at *Rhodes*, and some 4 or 5 moneths before *Tiberius* returned to *Rome*. And this expedition into *Parthia*, (some two moneths before which was the death of the great *Herod*;) does as remarkably point out on what year of *Rome*, that death happened, And the death of this *Herod*, which was in the year of *Rome* beginning 754, finally declares: that about one year and somewhat more, before that years beginning, *Christ* came into the world. And thus have we bounded the Birth of our ever Blessed Saviour, unto less than a years time, both before and after it, beyond which limits either way it could not pass. That is, it was certainly on sometime either in the year of *Rome* 752 ending, or 753 beginning; it being at least 6 moneths after *Cyrenius* was in *Rome* repudiating his Wife, and above one whole year before *Herods* death.

Of *Cyrenius* 9 But to come still closer and closer to the punctual time. It may be noted out of *Tacitus*: his that during the abode of *Tiberius* at *Rhodes*, *Cyrenius* coming into *Syria* the Describer, called upon him by way of flattery to enroll, as he was going by, into *Syria*. Now *Tiberius* roll, on was 7 years odd moneths at *Rhodes*: that is, from what the year of *Rome* 747 in *July* or *August* thereof, year 11 when he came first thither, unto the year 754, in 12 as, and how the *October* or *November*, when he returned for enrolling *Rome*. But *Cyrenius* had no time to visit him till 13 was 14 after

15 *Cor. Tot. An. B. 3.*

after his Wife repudiated in 752: For till 751
 business detained him in *Cilicia*, and in his return
 from thence, he brought an Army with him which
 required his attendance, till his charge delivered
 up. Wherefore this act of flattery performed to
Tiberius, must be in his journey into *Syria*, at what
 time no great attendance was required in his com-
 pany: And if so, Then was it either [at,] [after,]
 or [before,] the expedition of *Caius* into the East.
 [At] it could not be; for whereas *Caius* passed by *Ti-*
berius with displeasure, *Cyrenius* at that time waiting
 on *Caius*, could not flatter him. [After,] also it was
 not likely: For *Cyrenius* going to attend upon *Ca-*
ius, durst not wait upon him by the way, whom *Ca-*
ius did not love, for fear of being suspected of con-
 federacy with his Lords enemies. Wherefore it
 follows, that *Cyrenius* visited *Tiberius* at *Rhodes*, in
 his voyage into *Syria*. And that, that voyage was
 sometime before the expedition of *Caius*, and before
 the *Parthians* quarrelled, and so by consequence, be-
 fore the expedition of *Caius* into the East was
 thought on, and before it could be expected, that
Cyrenius should have any occasion to be any wayes
 related to *Caius*, either as his Servant, or his Tutor.
 An if so, what then went *Cyrenius* for, into *Syria*,
 but as *St Luke* says, to be Governour, in order to en-*Luk. 2.*
 roll the Province? And if so, when took he this
 journey, but in the year 752, after the repudiation
 of his Wife, in the same year beginning? And 's
 most likely, that when *Saturninus*, and *Volumnius*

delivered up their charge, *Varus*, and this *Cyrenius* came in place: And this was much about such time as *Antipaters* treason discovered, he was newly come home from *Rome* to answer it: for *Varus* was then at *Jerusalem* with *Herod*; and like enough it is, that *Cyrenius* then in *Syria*, was beginning his descriptions there. Now in this work of Describing, *Cyrenius* was to set down in writing, the names of all people, as well young as old, all over *Syria*, *Judaea*, and *Arabia*, if not in *Egypt* too, besides elsewhere. Such an employment as this, we remember was once put upon *Joab*, in the land of *Palestine*, by appointment of King *David*. And while he went round about the coasts from town to town, beyond *Jordan*, and so by *Tyre*, and *Sidon*, and back again into *Judaea*, unto *Bersheba*, it cost him nine moneths time and twenty daies. Now *Syria* taking up a spacious square, between the Sea *Mediterranean* and *Euphrates* West and East, and between the Mountains of *Taurus* on the North, and *Libanus* on the South, is 4 times as much land as *Palestina* contained: But in *David's* time, the borders of the Holy land were stretched to the utmost, and every way overflowed their bounds, which occasioned *Joab* so much the more work, and time to compass it. 'Tis true indeed, that ordinarily it was a Countrey exceeding fruitfull, and as so, so pulous unto admiration. But yet when the armies of both Countreys came into the field together, the *Syrians* in their full strength were

com-

commonly two for one, against the whole power ^{1. Kin.} of *Judah*, and *Isaël*. And yet so was it, as the ^{20 27.} *Palestines* on both sides *Jordan*, together with *Edom*, *Moab*, *Ammon*, and the habitable *Arabia*, were able to ballance all *Syria*. And now to go over all these Countreys, so as to keep Courts, in all Towns, and bigger Villages, and that so as to take up the names of all People, in all parts, and to write them down in their Tables; One would think, that two years time should scarcely suffice, according to *Joabs* rate. But it seems, that between the Repudiation of his Wife in 752, and sometime before the death of *M. Lollius*, in 754, *Cyrenius* had run over all these Countreys: And was in company with *Caius* in *Armenia* when he warred with the *Parthians*. For by a good token it is remembered, how this *Cyrenius* accused *Lollius* of corrupting the manners of *Caius*. ^{Cor. Tac. An. B. 3.} It seems therefore, that the Repudiation of *Lepida* was in the year newly beginning 752: And that by *March* moneth of that year, or sooner, the Description, were begun. Now what method was followed in government of these affaires, is too hard to be determined, unless we had a better account of it, than any extent that I am aware off. But thus I propose: That whereas *Syria*, in those dayes was divided into 4 parts; either *Cyrenius* dispatched all over *Syria* in the first place, and then came to *Jerusalem*; or else taking along the half *Syria* by the *Mediterranean*, He passed over *Lebanon* into *Phœnicia*, and

thence came a long describing as he went untill he came to *Jerusalem*, and so to *Bethlehem*: And thence turning about the Dead Sea into *Idumaea*, and *Arabia*; He returned by *Damascus* into the *Syria Palmyrene*, and all about *Euphrates*. Which seems to be the more likely, for had he gone over all *Syria* in the first place; It must have been half way thorrow 753, ere he had arrived at *Jerusalem*; And then would have remained, but nine moneths time between that and the slaughter of the *Innocents* by *Herod*, immediatly before he dyed: Which Holy Writt will not aptly allow. But otherwise supposing him to begin at *Antioch*, the Metropolis of the Province, we may allow him six moneths in those parts of *Syria*: And 3 more to come on to *Jerusalem*. By which rate would he be there, and at *Bethlehem*, which was but 5 miles off, by the latter end of *December*: Three moneths more we reckon him still in *Judea*, and *Samaria*: Six we allow him and better to pass *Idumaea*, *Arabia*, *Moab*, *Ammou*, and *Palestina* beyond *Jordan*: And then remain there more then another six for the other part of *Syria*. Which he had no sooner gone all over, but *Herod* was dead first, and *Caius* was come onwards of his Voyage against the *Parthians*, and so *Cyrenius* bore him company. And now by this rule, it seems every way consenting: That at latter end of the year of Rome 752, *Cyrenius* was describing at *Bethlehem* of *Judea*, and that then *Jesus Christ* was born, during the Description there.

And

And that after this, *Herod* lived one whole year and 3 moneths: And that in the latter end of that time he murdered the *Innocents*. For so it seems according to Holy W^rit, that it was upwards of one year first after *Christ* born, and the Star which shew'd it self at his Birth. And the reason why this slaughter hovered so long ere it fell: Appears by the *Jewish Antiquities* to have been, Because *Herod* diverted into thoughts of nearer concern, and which touched him more closely at the heart, had not the leisure to examine that matter before. And these concerns, were first the quarrel between *Pheroras* his Brother, and himself, then his sickness, *Jos. An.* and his Brothers, and lastly the discovery of *Antipaters* treason. Which were all and every of them, *B. 1. ch. 3. 4. 5. 6. 7.* matter enough to suspend this execution, untill as it happened.

10. Now *Joseph* the *Jewish Antiquary*, we must confesse, does not altogether agree to what we have alledged. For he reckons, that the great *Herod* reigned but 37 years, from the time he was declared king; by the Roman Senate, in the end of the year of *Rome* 713. at what time *Cn. Dom. Calpurnius* and *C. Asinius Pollio* were Consuls; but according to the rate as we say, he reigned from that time 40 years, and 3 moneths. And again whereas he reckons but 34 years from *Jerusalem* taken about midsummer in the year 716. at what time *M. Vipsanius Agrippa*, and *L. Canidius Gallus* were Consuls; according to our rate it was 37 year, and

Of the m. stakes of Josephus the Jewish Antiquary, and the grounds thereof.
Jos. An. B. 14. ch. 26. 27. and ch. 28.

and 9 moneths. And however this mistake happened, *Jos. phus* himself confirms us, that it was so, where he brings in the death of *Herod*, on that year, as *Caius* was designed for *Parthia*; Also when he brings in *Cyrenius* describing in *Herod's* time, as he plainly asserts, in saying it was *Joazar* being *H. Priest*, and in naming the oath of fealty to *Cæsar*, which *Cyrenius* was the man who administered; after which he acknowledges that *Herod* lived a whole year still and more. For it was after this, that *Pheroras* quarrelled with him, and both himself, and *Pheroras* were sick, and *Pheroras* dyed, and then came out *Antipater's* treason: And 7 moeneths after the discovery, *Antipater* came home, And after all this, *Herod* fell sick, lingred some space, and dyed. And this was therefore above one whole year after 752: At what time *Cyrenius* at the description time required the oath of fealty to *Cæsar*. But let it not seem strange, if *Jos. phus* has incurred such a mistake of 4 years time. For he wrote great volumes, and therefore had not the leisure to be so accurate in every thing, as more thin leaved authors might easily be. And besides, the *Jewes* had not at this time, Publick records of their own, to note how time went so exactly, as had the *Roman* authors For we find this *Jos. phus* sometimes referring to the Consuls, and sometimes to the Olympiades. But as for the *Roman* writers; they are able to say who were Consuls that year when *Lepida* was condemned, and how there had been an eminent hearing

Suet. B.

3. 49.

Tacit. an.

B. 3.

hearing at the barre at that condemnation; and how
 processe were brought at each hearing, that 20
 years had passed between her Repudiation and the
 accusation, by meanes of which she was condem-
 ned. So as by vertue of these records *Suetonius* was
 able to be punctual in his years named. But *Josep.*
 wanted these helps. And it may be too, this mistake
 might be an error of the time referred to, only.
 And the 37 years which should have been affixed to
 the shortest date of *Herods* reign, were by some er-
 rour either of *Joseph* himself; or his *Scribes*, misap-
 plied to the longest. For so *Eusebius* relates, that *Euseb.*
 from *Jerusalem* taken, and *Antigonus* slain, *Herod* *shr.*
 reigned 37 years. And this wants nothing but the
 the odd moneths of our reckoning.

II. Lastly, whereas *Josephus* takes notice of an *Of other*
 Eclipse of the Moon, as an eminent remark of *passages*
 the night following the execution of those men; of *Jose-*
 who had cut downe the golden Eagle; from off the *phus re-*
 portal of the Temple. This Eclipse (as *Calvisius* that *culated.*
 famous Astronomer, as well as Chronologer notes) *Jose. An.*
 happened on the 10th of *January* in the year *Ju i.* *B 17 ch. 2*
an 45 and so seems it not unlikely. For at this
 time was the H. Priest *Mattathias* deposed, and
Joazor came on. This was that *Mattathias* who
 was defiled in his dream, on the fast of reconcili-
 ation, preceeding this Eclipse. And a little after that *B. 17.*
 fast, was *S. John Baptist* conceived. About this *ch. 8.*
 time was *Herod* sick, when the Eagle was cut
 down. But yet this bout dyed he not. For this

- was but the beginning of 752, and therefore the description was not yet come up, Nor did it happen till the latter end of this year. In the mean time was *John Baptist* born, and 6 moneths after, our Saviour appeared. And about that time was it in the year beginning 753 when *Pheroras* quarrelled with *Herod* about the fine which his wife payed for the Pharisees. and then *Pheroras* and his wife departed from *Herods* Court to live beyond *Jordan*. After this *Herod* sickened again, but *Pheroras* though sent for, would not visit him. But *Herod* recovered this fit also. And then sickened *Pheroras*, whereof he dyed. But *Herod* visiting him in this sicknesse, at this time found out the conspiracy of *Antipater* his beloved son. And craftily concealing what he had discovered, sent for him home from *Rome*. And at end of 7 moneths after *Pheroras* death, *Antipater* came, *Varrus* President of *Syria* being then with *Herod* at *Jerusalem*, but *Cyrenius* was going on with his description and should seem by the method afore mentioned to be now about *Arabia*. *Antipater* was soon convicted. But *Herod* sent first to *Rome* to ask leave before he put him to death. But in the mean time *Herod* himself fell sick of his last sicknesse. And here *Josephus* must needs err again in the order of his story. For whereas he brings in the daughter of the H. Priest *Boethus* to be accessary to this conspiracy of *Antipater*, and thereupon he grounds the deposition of *Simon Boethus*, and the promotion of *Mattathias* into the H. Priesthood:

Priesthood: And so by consequence places the bus-
 sinesse of the Eagle cut down after *Antipaters* trea-
 son discovered. This must needs interiene. For
 the oath of allegiance unto *Cæsar* is a manifest
 token of *Cyrenius's* description, specially considering ^{B. 17.}
 the same disturbance mentioned at each. And at ^{ch. 3.}
 that time *Josæz* was H. Priest. Wherefore the ^{con. p. a.}
 deposition of *Mattathias* was at that time gone by ^{red with}
 first; And the deposition of *Boethus* was past a ^{B. 18 ch.}
 whole year before that. And yet *Antipaters* treason
 was not come forth till afterwards. Wherefore it's
 more likely, that the daughter of the H. Priest was
 rather guilty of concealing the pretended treasons
 of *Herods* other sons *Alexander* and *Arifobulus*.
 And that by *Antipaters* means she was accused,
 and her father deposed. And thus by consequence
 will it follow, that the cutting down of the Eagle
 went before *Antipaters* conviction, and that
Herod recovered again of the sicknesse at that time.
 And now matters thus rightly stated, *Christ* was
 born about that very time as the Pharisees were
 fined, in that summe of mony which was payed by
 the wife of *Pheroras*. Then also came the wise men
 to enquier for *Christ*. And *Herod* plotted to mur-
 der him. But the wise men gone another way. ^{Mat. 20.}
Herod fell sick, and therefore could not execute ^{2. &c.}
 the Infants presently. Suppose this lasted a
 moneth or two. Now he was no sooner well,
 but *Pheroras* fell sick, and *Herod* went over beyond
Jordan to visite him. Suppose this withheld him
 another

another moneth from the designed murder. Here came out *Antipaters* plot. And *Herod* had now enough to doe, to trouble his head withal, so as, the care of *Christ* for a time was quite and clean out of it. So as for the next 7 moneths time, he was so taken up, with examining witnesses, and wracking

Ant. B. them, that he had not leasure to remember *Bethlehem*.

17. It was about *December* in the year of *Rome* 753
ch. 5 ch. 5 when *Antipater* came home. And whilst *Herod*
ch. 7 expected answer from *Rome* about him, he fell sick. And during this sickness belike, he caused

Mat. 2. the murder of the poor Innocents to *Bethlehem*.

1. Amongst whom perished also a Child of his own at nurse there, whom belike in his sicknesse and perplexitie he had forgotten. Now came up the
Macro-
bina.

year of *Rome* 754. And in *January* might *Herods* answer come from *Rome*, which referred *Antipater* to his own Justice. But *Herod* deferred his execution while he went to the hot Baths beyond

Ant. B. *Jordan*. And they availing him nothing, he returned to a Pallace he had at *Fericho*, where his disease increased upon him with great anguish. And
 17 *ch.*
 9. 10.

Antipater being discovered rejoycing at the hopes of his end, had the ill luck to be executed 5 dayes before the old wretch dyed: which was in *March* a little before the *Passover*.

The Second Book.

Of the certain Moneth, and Day of the Moneth, whereon the ever Blessed our Lord Jesus Christ was Incarnated, and born, from Holy Writt, and by Mathematical Demonstration, undenyably evidenced.

CHAPTER I.

How the certain Day of Christs Incarnation may be evidenced from the Day on which the World was Created: And of the Day of the Worlds Creation, from Holy Writt, and by Mathematical Demonstration made evident.

I. **N**OW is it so: That the Fullness of Time, *The Arc*
 from the Creation of *Adam*, unto the *Incarnation*
 of *Christ*, was precisely,
 and full 4000 Years, without an odd
 Day over or under? Then look on what day of *See B. 1.*
 the Year *Adam* was Created, and on the same *Ch. 1.*
 day

Day of the Year, come 4000 Years after, was *Jesus Christ* Incarnated.

Of the 2. To find out the punctual time of the year of
 time o' *Adams* Creation, We must first look out the cer-
 sh' Year rain point of yearly time whereon *Moses* and the
 whereon, *Israelites* went up out of *Aegypt*. And this by ac-
 Mose. count of Holy Writt we find was at midnight be-
 led the twetween the 14th and 15th day of the moneth *Abib*
 lites out or *Nisan*: which was the first moneth of the year,
 of *A-* or 3 whole moneths after *Chisleu*, or the 9th
 EYpt. moneth: ^a And this was at the Spring time 'oth' year
 Ex. 12. therefore; for *Chisleu*, it is apparent, was in Win-
 9. &c. ter. Now of this First Moneth from Heaven was
 29.30 it said [*This Moneth shall be unto you the beginning*
 &c. 37. of Moneths: ^b *It shall be unto you the first Moneth of*
 38. &c. the Year.] And according to this Command, hence-
 41.42
 &c. forwards, the *Jews* reckoned all their Moneths, ^c by
 2. Joh. 10. with the new Moons untill the *Vernal Equinox* came a-
 22. bout again. But whereas the new Moons would
 1. Mac. 4 not suit and fitt so, as to end alwaies at *Aequinoctial*
 52. 59. time; or in any certain distance therefrom: The
 b Exo 12. *Jews* at first, kept no certain number of moneths
 1. 2. c *Psal.* to their year. ^d But sometimes ended the year at 12
 104. 19 moneths end, and sometimes at 13 moneths; accord-
 d Rabbi. ing as the year happened to be a forward or a back-
 Solon on ward year, and as their *Lambs* were forward or
 Gen. 11. backward, so as to be ripe, and ready against the
 See Jos. *Passover*. Only provided, that they alwaies began
 Scal in at a new Moon. And when it happened that 13
 Can. Isa. moneths went to the year, which was usually once
 808. pag. 278. in

in every 3 years, that 13th moneth they called *Ve-adar*, or *Adar* over again, which is as much as to say the 12th moneth twice acted.

3. The custome of the *Jewish Kalendar* thus ^{Of the} stated. The new Moon of the first moneth of that ^{1st new} year wherein *Israel* went out of *Ægypt*, which ^{Moon of} was in the Worlds year 2509 current, and before ^{that} *Christs Incarnation* compleat 1492 years, happened ^{quartern} Equi- on the 19th day of *March* about noon, some 15 ^{rest the} ^{Equi-} ^{mo} ^{the year} ^{Bissex-} ^{tile,} ^{and the} ^{Dem.} ^{1st.} ^{Ar.} ^{G.} ^{bib.} ^{F.} ^{Ex. 12.} ^{29.} ^{30.} ^{31.} ^{Gr.} ^{the Sun} ^{was 1,} ^{and of the Moon} ^{10.}

4. From this departure backwards on the self ^{Of the} same day of the year, 430 Solar years before, about ^{time of} the *Æquinoctial* time, and very probably by night ^{year of} *Abrams* too, *Abram* and *Terah* his Father with all their fa- ^{depart-} ^{ture} ^{from Ur} ^{of the} ^{Caldees} ^{hence} ^{forewards} ^{30 years,} ^{before} ^{Isaac} ^{was born} ^{Ex. 12.} ⁴⁰ ^{41.} ^{Gen. 12.} ¹⁰ ^{with} ^{verse 4.} ^{and 9.} ^{of Ægypt,} ^{as before.}

F

S. A.

Of the 5. Again, 420 years before *Abram* departed
time of from *Ur*, (as appears by computation of time from
the year age to age,) was born *Arphaxad* son of *Shem*, two
when years after the flood universal: And for ought
Ar- phaxad that can be brought to the contrary, this birth too
son of happened on the self same time of the year, about
Shem *Æquinoctial* time: Or at least wise so near about
was born it, as it is recorded, as if it had been punctually and
Gen. 11. and exactly so. But suppose we, that 'twas under
40. 11. 12. 13. 420 years from this departure, unto *Arphaxads*
14. &c birth, and that, as many years as they would have
it, who take *Abram* to be the eldest of *Terahs* sons;
Yet hinders it not at all our argument, unless they
could prove odd moneths and daies, as well as years,
under or above the number proposed: For other-
wise makes it all one to the time of year, as well of
Arphaxads birth, as of *Abrams* departure.

Of the 6. Next from the birth of *Arphaxad*, count we
time of back unto the *Creation*: And from the one to the
the year other, without one daies odds, find we precisely
when the Sun and 1658 years: And thus by consequence follows it;
Moon That at the same time of the year as *Israel* went
and out of *Ægypt*, were the Sun and Moon created;
Man And this was at the *Vernal Æquinox*. And on *Fri-*
were day, two daies after, at some time about midnight
Created. was Man created. And this was exactly 2508
Gen. 5. 1. 2. 3. compleat years before the departure of *Israel* out
4. &c of *Ægypt*.

with ch. For be it so, that there was a certain and level
11. 10. number of years, without any the least odds of
daies

daies, either expressed, or by any necessary consequence to be gathered between the Creation of *Adam*, and the departure out of *Ægypt*: Then began the natural year of the World, at the self same Season and instant time of the year, as went *Moses* with the *Israelites* out of *Ægypt*. But such a certain and level number of years the Scriptures do expressly compute, without any the least room left for odd daies, by any kind of necessary consequence to be introduced. And therefore at a full Moon, and in the instant time of the *Vernal Equinox* were the Sun and Moon created, the one in the morning, and the other on the ore-night on *Wednesday* 2508 years before the departure out of *Ægypt* bestriding between them, the midnight time of that departure.

7. But some will say. What were all the *Patris* Of the *archs* think we born precisely at the *Vernal Equinox*? And why not, for who can say to the contrary? *arks born* But yet we suppose not. But what of that? For still *or in* must it be withall supposed; That was it so, that *what* *Adam* wanted or exceeded Weeks or Moneths, over or *some* under 130 years, when he begat *Sheth*, and *Sheth* the *they all* like when he begat *Enos*. Yet however the particular *were* shreds or portions of time may be conceived to be [a- *at the* *time of* *the Vir-* *nal Æ-* *quinox* bout] rather than [exactly] so many years as stand up- *the Vir-* *nal Æ-* *quinox* on their heads; The total summ of years, and Peri- *quinox* ods of time, may not without offence to Holy Writ, be thought one moments time defective or excessive to what is set down. For the *Holy Ghost* is pun- *ctual*

as *2. Sas* Etual, and where odd moneths or dates appear, he
5. 2. Ch lets them also upon record.
36. 9. 8. But again we farther argue. That if the
Of the 17th day of the 2^d moneth of *Noah's* Age, in his
year of 600th year current, was the very same with the
the 17th day of the 2^d moneth of the *World's* age, in
World's 1656 current: Then the 2^d moneth called
Creation, *how is* *Zif* in Holy Writ, was the 2^d moneth after the
was the Creation, and the moneth *Abib* was the first: and
same by consequence, was it not in *Autumn*, nor in
with the *time of Summer*, nor *Winter*, but in *Spring*, when the
time of *World's* Creation entered. But *Noah's* year 600,
th. year *of* *Joans* agrees exactly with the *World's* year 1656, both
age. And therefore beginning and ending. And why then should it be
therefore thought otherwise? ^aBut that as *Noah* entered the
both be- *gan in* *Arke*, in the 2^d moneth of the year of his age: So
the did the *World* ascend into *Light*, in the first moneth
moneth of the same kind of year? And though *Jesephus*
Abib and *Eusebius* do allow, ^bthat antiently the *Heathens*
a Gen. 7. had their year otherwise, and began it in *Autumn*:
11. with Yet *Moses* the Pen-man of *Noah's* Flood, knowing
ch. 1. 2. no such computation in any record of his; We
3. 4. ch. 6. may not follow strange relations, where Holy
b 7 of a- *Ap Euf.* Writ ha's no such tract. For where *Moses* speaks
gainst of the 7th moneth in the end of the year. He cannot
of the possibly mean any new year, whose kind of be-
Gospel ginning he no where ever mentioned. But by
1. En. 1. the end of the year, rather must he be understood,
6. ch 34 of the latter part of the year, as in the last six
2. moneths thereof. And as for the *Sabbatical* years,
 though

though they began in *Autumn*; they were no Natural, but were Extraordinary years only: Whereof a part of 3 years made but one year. And therefore argue they nothing concerning our purpose either for or against us. Lev. 25.

9. But once again consider we. That towards the year ending of Noahs Flood, the waters being asswaged, the Dove sent out, brought with her back into the Ark, an Olive leaf new sprouted (for all the old leaves the waters had clear carryed away.) Was this now at Spring or Fall? What would a wise man think in this case? Now were the 2^d month from *Autumn*, the time when Noah entered into, and descended out of the Ark; Then follows it, that Mid-winter approached, to bid him Welcome forth. And that he and his company were entertained with Iccicles, and from the Snow on the Mountains had but cold comfort. Or else must we plead Miracles, to preserve this redeemed generation, from a second danger of destruction; which must else necessarily have followed, had but a small Winter succeeded that great Flood. But otherwise, the 2^d month of coming forth, (had it been against Mid-summer instead of Winter) would have entertained this relieved garrison, with Grass on the Ground, Fruits on the Trees, and all manner of Provisions in the fields for their need, and all ripe and ready. Gen. 7. 11. ch. 8. 5. 6. 7. 11. b. c. 13. 14.

10. So likewise at the Creation. After 3 And of
F 3 daies the Cre-

ation of Birds and Beasts, that it was undeniably at the Spring time.

daies God commanded the *Earth* to bring forth *Grass*, and *Herbs* yeilding seed, and *Trees* bearing fruit. And it was so. But what; was this in *Autumne*? Then no sooner could the *Trees* with leaves be cloathed, but they were called presently to undresse again. And no sooner was the *Earth* drest up in it's glory, but presently was it stript out of all, and turned up in a night gown of frost and snow only. And would God Almighty think we, drest up his creaturs just at bed time? No sure. Say then, T was not therefore at the barren, but at the breeding time of the year, when God said to *Birds*, *Beasts*, and *Fishes*, *Increase and multiply*.

Of the contrary part of the World, and of what part was with the Spring created
 11. Tis true indeed. That the World hath its Countreys, whose Summer is our Winter, and where they have an *Autumne* at our Spring. But at the Creation, though the world knew such places, yet had not those places people. But there where the Creation principally kept it's Court, and man with all the chiefest of this lower World did then dwell. Although they had a Winter some weeks shorter; yet was it not abvoe 2 moneths sooner than is ours, where we now dwell. But look how day brake with them in their Clime, so reckon we their Spring, according to their own, and not by our Climate. And for that particular place, where principally the Scriptures tell us God fix't his Creation, thence fetch we, as near as we are able, our whole Calculation.

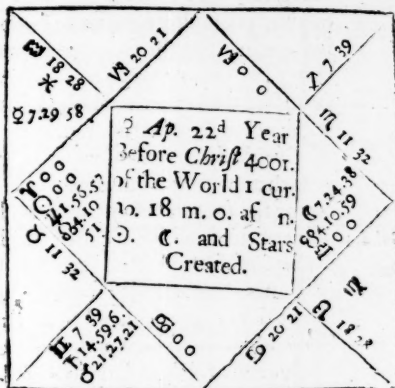
12. Now

12. Now was it so. That on *Friday* was two of the dayes after the Sun and Moon, *Adam* was Created, *conclu-* and that two dayes after the *Vernal Equinox*: Then *son of* on that same day, and at the same Vernal time, *all, and* within two dayes, was 4000 years after, namely *how it* follows, in the year of *Rome* 752, and of *Nabonassar* 747: *that on* was the ever Blessed our Lord and Saviour *Jesus the 25th* *Christ Incarnated*. Only here was the difference: *of* That at the Creation, the *Vernal Equinox* was on *March,* the 22^d day of *April*, and *Adam* was Created on *two daies* the 24th, but at the *Incarnation* of *Jesus Christ* the *Vernal* *Equinox* was on the 22^d of *March* ending, *Æqui-* and *Jesus Christ* assumed humane nature on the *nox our* 25th beginning. Yet was each at *Æquinoctial* *Sarwar* time, and it was precisely 4000 Solar years to a day between them; that immediatly succeeded a *carua-* full Moon, and this followed the new. But yet were both new Moons; only that was new by Creation, and this by Conjunction with the Sun. And whosoever will take the pains to calculate a Scheme of the Heavens, 4001 years behind the *Dionysian* year of *Christ's Birth*, by accurate Tables, shall find the Moon rising in her Full, on the ore-even, and the Sun entering the Vernal Signe commonly called *Aries* in the morning on a *Wednesday* being the 22^d of *April* on the day of their Creation. Thus as the Night was before the Day: So was the Moon before the Sun. The Lady of the Night led the way, and the Lord of the Day followed: but although the body of the Moon, was Created,

and moved in its Sphear, yet could it not have Light, until the Sun arose to bestow it. And was Created with the rayle of the Node, as it were rising out of an Eternal Eclipse, out of which Sun-rise awakened her.

Of the true Scheam of the Worlds Creation. 13. It is a work too curious to be done so exactly, as to give account of all the Planets places, to an hairs breadth. For err but our Tables in thirds or fourths only, yet in 4 or 5000 years time, there may be more then minutes different, if not degrees. And besides, although we may with ease determine whereabouts the *Paradise* of the Creation was situate; yet the true elevation of the Pole in the precise place we cannot pretend to have truly taken otherwise then by guess. But this we say, that by our modern Tables nearly agreeing, the places of the Sun, Moon and other Planets, may be so nearly approached, as to give a very towardly account of the Heavens: And this for the Climate of *Meopotamia*, where the Pole is elevated 35 degrees, if not rather under; and the Sun riseth 3 hours, if not 4, or more sooner than it doth at *London* with us. And now such a Scheam of the Creation, and so becomming such a time, does that Country's Clime afford for our aforesaid time, as in an hundred years either before or after, cannot be found comparable. The face of which so near as can be discerned at so great a distance behold as follows.

The certain place of Paradise I have prepared to evidence in a large Chronology, that will in short time with Gods leave and blessing be ready to become publick.



CHAP. II.

Of the certain Day of the Moneth, on which St John Baptist was Conceived, and Born. And of the distance between the Birth of St John, and our ever Blessed Saviour Jesus Christ, very demonstrably made evident.

Of the certain time of distance between John Baptists and Christs conception.

ONE witness hath been heard in the case already: His second follows, and avers. That six moneths compleated, after St John Baptists Conception, our Saviours followed immediatly: So said the Angel, at his Annunciation upon the Blessed Virgin. For though

Luk. 2. 36.

though he ha's not the word compleated in his mouth, yet must it necessarily be so understood by his breath. For the six moneths mentioned, were either in the very notch of time exactly finished : Or else is it very uncertain, and that almost 30 dayes wide, when they began or ended. Now the year of *Christs Incarnation* was the most remarkable year that ever the World beheld : And the precise day of the *Incarnation* in that year, being that exact point of time, which is called in Holy writ. [*The Fullness of Time* :] And such as answers to a chain of Times Prophetically foretold, and by the Holy Ghost divinely calculated from time to time: This Holy *Angel* could not possibly speak of it uncertainly, and [*Without*,] or to [*No*] purpose : Nor could the Holy Ghost commit it upon record, from Him to Us, meerly to amuse us only, with a passage that nothing can be made of it. No, the word of *God*, ha's all of it it's Weight with it. And to make weight therefore of the *Angels* words, they must necessarily give us to know, That punctually in the sixth moneth after *John Baptists* Conception ended, our Saviours Conception entered.

Of St
John
Baptists
paren-
tage, and
the day
of his
concep-
tion cer-
tainly demon-
strated.

2. The Time between being thus stated, next we are to follow the track of *John's* Conception to it's first date.

This *John* the *Baptist* was the Son of *Zacharias* and *Elizabeth*, who were both old, and yet childless. And were past all hopes and thought of Issue; when beyond expectation, They were first Promised,

mised, and then Enjoyed, the Conception of this Luk. 1. 8.
 Blessed Child. The Promise was sent from God, 5. 7.
 by the hand of the same *Angel*, who came to *Ma-*
ry; and on a day very Remarkable of all days in
 the year was this message sent. And this was on the Mat. 8. 9.
 singular Fast day, which was called the day of Ex- 10. 11.
 piation. This was a day that had no *Pecc* in all 12. &c.
 the year about: The character of it was, that Now, Le 16. 14
 and now Only, of all the time in the whole year ch. 23. 27
 about, might the *High Priest* and None but the
High Priest or his Second specially denominated, ch. 16. 2
 enter into the most *Holy Place*, and Burn 3. 4
Incense there. And while this was doing, and after,
 untill he had purged both the *Holyest*, and the *Holy*
Place; The whole Multitude both of *Priests* and
People, were to do their devotions without, and
 might not enter, so much as into the *Holy Place*,
 untill all was done. And this thing, how ever the
 People were, yet never were the *Priests* debarr'd to
 do, at any time all the year over, but on this day
 only. Now on this day was it, when *Zacharias* a
Priest of the order of the Four and twenty, yet ex-
 exercising the *High Priests Office* at the *Altar of In-* Lu. 1. 11
cense, had the Promise of *St John Baptist* to be his 12. 13
 Son, and that by his old Wife *Elizabeth*. 14. &c.

3. Now it was the custome of the *High Priest*, of *Za-*
 that in case of Vncleanness, He might not come ch. 16. 2
 near *Gods Holy Altar* during the time, but a Se- and how
 cond *Priest* was wont to be Consecrated, were it for he was
 nothing executing
 the *H.*

Priest Office, when the Angel appeared to him; demonstrated.

nothing else, but for one days Execution of the
High Priests Office. And such an *High Priest* at
 Na. 5. 12 this time was *Zacharias*, chosen by lot to doe the
 2Sa8. 7 service of this very day only. And that He was
 2Ki13. 4 undeniably at this time, in the *High Priests* employ-
 ch. 25. 8 ment, is evident by the Character of his Act. For
 Jer. 52 faith the Text [*The whole multitude of the People*

a Luk. 1. 9 ver. 10. πάν
 το πλῆθος τῶν ἱερέων ἦν
 προσευχόμενον ἐξῆς τῇ
 ὥρῃ τῇ θυμιαμάτων.

were praying without, at the time
 of Incense.] This multitude of
 People consisted of *Priests*, *Le-*
vites, and the *Laitie*, who for Du-

ty and Devotion's sake, came to the *Temple* to
 Worship. Of these the *Priests* and *Levites* made
 up the third part, if not one Moyety of the whole
 multitude; and that especially at *Jerusalem*, where
 by reason of the duty of the *Temple*, the *Holy Tribe*
 Jos. Ab. took up their habitation, and were not only the
 chiefest of the Nobility, but the greatest body of
 Citizens: For the advantage of their employment,
 greatly increased the seed of *Aaron* in that City.
 And now whereas the whole multitude of People
 were at this time waiting at Prayers without the
Holy Place: And amongst this multitude were ma-
 ny of the *Priests* and *Levites*, as with any ease could
 not be otherwise. And yet of all these *Priests* and
Levites, there was not one of them in the *Holy*
Place, nor that Might, or Durst, or Did go in, No,
 though it was wonder'd at by all, that *Zacharias*
 Luk. 1. 24 tarried so long alone in the *Temple*: It follow's
 therefore unavoidably, that *Zacharias* was this day
 making

making the Atonement in the *Holy of Holies*, and burning the Perfume there. For although there was a Dayly Incense to be Offered: Yet at that Incense, no *Priests* were denyed Presence, as here they were. And this therefore could not be any ordinary Incense, but was certainly the Incense of the *Most Holy*. And so also do the words of the Original Language seem to import. That *Zacharias* was making a Perfume in the *Holyest*, rather than that He was Burning Incense at the *Altar* of Incense, in the *Holy Place*. The words

are *ὑμῶν* and *ὑμῶν* 10. And may best be read. That his Lot was [to make a Perfume] when he went into the *Holyest*. And that the whole multitude was waiting without, at the time of the [Perfume.] And thus must it needs follow. That *Zacharias* was at this time in the *High Priest Office*, and that it was certainly on the Fast Day, which was on the tenth day of the seventh moneth, when He was so.

ἡ 1. 9. 10. Κατὰ
τοῦ & ἱερ-
νιαίου αὐτοῦ ὑ-
μῶν & ἡ δὲ
εἰς ἑαυτὴν (and not)
εἰς τὸ ἱερὸν τὸ
ἅγιον.

4. Now the occasion how it came about, that *Zacharias* was put upon this employment extraordinary; appears very fitly out of the Jewish story, as we have it upon record in *Jesephus* their famous *Antiquary*. Who tells us, That one *Matthias* son of *Theophilus* was titular H. Priest at this time, in the latter daies of the great *Herod*, between *Simon Boethus* his Predecessor and *Joazar* a son of that *Simon* his Successour. And that this *Matthias* be-
Of the occasion, how Zacharias happened to execute the H. Priest's office.
17. ch.
ing

ing defiled in his ore-nights dream, in such a manner as he durst not execute his office of H. Priest (for it seemed unto him, as if he had carnal knowledge of his wife, which was utterly forbidden at such times, as now approached:) Wherefore another H. Priest was consecrated for the Fast day only to enter the *Holy of Holies* in his place. And he who was thus consecrated, is here called *Joseph son of Ellemus*. But seeing it is so apparent out of Holy Writ, that *Zacharias*, whom our Saviour calls the son of *Barachias*, was on that very day, in that imployment; and that there was but one year, in all now abouts, which knew any such accident: It seems nearest to the purpose, and little it is to be questioned to the contrary, but, that this *Zacharias* son of *Barachias*, was the very same person, whom *Josephus* calls *Joseph son of Ellemus*. For it was a common thing with the *Jews*, that one man had two names. For he who in the scriptures call *Caiaphas* was also called *Joseph* in *Josephus*. And *Saul* the persecutor was also called *Paul*. And *Simon* the Apostle was surnamed *Peter*.

5 Now be these things granted, as I cannot see how they can be denyed. Then will it follow in the next place. That on the 10th day of the seventh meneth was the promise of *St. John Baptist*, whilst his father *Zacharias* was alone in the *Temple*. For on that day of the moneth, was this Fast of the *Expiation* alwaies observed.

Of the promise of St. John Baptist how it was given on the 10th day of the 7th moneth. *Levit. 23. 27.*

6. But

6. But yet before we can be able to say on what day in the *Julian* Kalendar happened that 10th of the 7th moneth It must be remembred. That the *Jews* after they fell into the hands of the *Macedonians*, did alwaies observe their year according to the *Greeks* Kalendar, as it was corrected by *Calippus*. And this rule as it seems by their own writers, they followed, from 300 years before *Christ*, unto as many after him. And although this reckoning according to *Calippus* was not perfectly true: Yet or wrong, they began their years and moneths according to these rules, as the *Calippick* Kalendar led them, and not according to the true new Moons.

^{b7.} The year according to this Kalendar, began with the first of the 7th moneth. And the 7th moneth usually began with the *Autumnal* new Moon. And the true new Moon of this 7th moneth, which they called *Tisri* or *Ethanim*, according to the *Astronomical* Tables of *Calvisius*, happened on *Saturday* the 30th day of *August*, near about 30 min. after a clock in the morning, in the *Julian* year 44: On which the *Cycle* of the Sun was 8, and of the Moon 19, and the *Dom.* letter was E. But according to the *Calippick* Rules, it happened not untill the 31 of *August*. But here now comes another matter of remembrance in our way: besides the error of the Kalendar, the *Jews* had their Traditions also, which many times troubled the true, and due order of the year. And among other things, this

ditional accounts of the Jews. Munst. Heb. Kal. p. 193. Hospi. de Orig. of Feasts.

was one of those their Traditions had brought up. That if the new Moon of *Tisri* happened on a *Sunday*, as now it did, it might not be Celebrated on that day: But the beginning of the moneth was transferred unto the next day, which was *Munday*, or the 2^d day of the week, as they used to call it. Whence came it to pass, that by reason of this Tradition, the 7th moneth of this year began not untill *Munday* the first day of *September*, 2 daies after the true new Moon. But however, thus was the new Moon Celebrated; and all the Feasts were reckoned accordingly throughout the whole Nation.

Of the Course of 8. The motion of the year thus far stated. It appears farther by Mathematical Demonstration: *Abijah* it That the *Saturday* before the tenth day of *Tisri* fell out this year on the sixth day of *September*, which was also the sixth of *Tisri* according to Jewish Tradition, and Observation. On this day being the 10th day of *Sabbath* of the *Jews*, the 7th Course of the *Priests*, Septem^b which was the Course of *Hakkor*, went out of bat^r Waiting, and the 8th Course which was that of 2^d Chr. *Abijah* came in. Of this Course was *Zacharias* 24th 10 one of the Chief Fathers. And during this week b Lu. 1. 5 c 2. Kin. whilst this Course was in waiting, on Wednesday 11 5. 6. 7 the 10th of *September* happened the Fast, whereon Ec. 2. Ch *Zacharias* in the Temple alone, saw a Vision of an 23. 4. 5 d Angel; and had the promise of a Son: But was Ec. d Lu. 1 rendered Speechless: But yet continued to fulfill 11 Ec. the Daies of his Ministration. Now according to v. 13 v. his ordinary course, on *Saturday* the 13th of Sep- 20 v. 23 tember

tember the course of *Aijab* went off, and the 9th
 course, which was that of *Jeshuah* came in. And ^{Of the}
 on the morrow which was *Sunday* the 14th of Sep- ^{Course of}
 tember, *Zacharias* was out of waiting, and had lei- ^{Jeshua,}
 sure to go home to his wife. But then this leisure ^{how it}
 lasted but for one day. For on the 15th of September ^{came in}
 which was also the 15th of *Tisri* happened to be- ^{when.}
 gin the feast of *Tabernacles*. At which all the males ^{2 Of the}
 of the *Jewish* nation were required to be present, ^{Feast of}
 and especially those of the *Priestly* race. And of ^{Taber-}
 all the Priests, before an Holy man, such as was ^{nacles,}
 this *Zacharias*, would not fail in obedience to the ^{and how}
 Law, to be present there. And therefore one daies ^{is still}
 time being not enough to carry *Zacharias* from ^{determined}
Jerusalem to *Hebron* where he dwelt, and back ^{Zacha-}
 again; It must necessarily be granted; That as yet ^{rias. Ex.}
 he stirred not from the Temple, untill these days of
 an Extraordinary Ministration were also ended.
 The feast of *Tabernacles* lasted 8 daies, the last of ^{Levit. 23}
 which was on *Munday* the 22th of September, or of ^{35. 36.}
 the *Jewish* moneth *Tisri*. The 23th of September
 was the day after the feast, on which all the people
 were wont to come unto the Temple, unto the morn- ^{Jo. 8. 1, 2}
 ing service before their departure. And now that
 being done, no more hindrance lay in the way: But
Zacharias might then repair home-wards unto his
 wife, whose great age excused her from comming
 up to all the feasts. And accordingly the daies of his
 ministration, ordinary and extraordinary being all
 out, he departed home to his own house.

G

9. Where

of the dwelling 9. Where stood this house of *Zacharias*, is not plainly named in Holy Writ. But yet by a sure of *Za-* Character is it enough described. It was a City of *charias*, the *Priests in the Tribe of Judah*, situate in the *Hill* how it *Countray thereof*. And therefore is it evident, that was at *Hebron* was the place, which was antiently called in the *Kiriath Arba*: and afterwards was called *Hebron* Hill on the Hills. This *Hebron* was from *Jerusalem* some 22 Italian Miles, and that of very steep and Coun- craggy wayes; And the usual Journeying of this troy. *Country* was not on Horse back, but either ^c on *Foot*, or riding on slow pac't *Asses*, which were the ^c *Jud* surest of foot, over the uneven Hills. *Zacharias* 10.4 therefore leaving not *Jerusalem* untill Noon of the Num. 22 23d of *September*, ^d and being Aged, as he was; 21. 1. Ki 23. 23. could not with any ease, either on *Ass* back, or on oh. 4. 22. foot, reach home that night, to his house at *Hebron*: ^d And by But on the 24th of *September*, it was a Moon-shiny what Morning, and invited him to be stirring so much time the earlyer. And now no Devotion, nor distance Zacha- of place, being any longer able to delay him: We rias may safely say, that on this day *Zacharias* might reach home to his Wife: and being come home, that reach shither. on sometime within 24. hours after, *Elizabeth his* Luk. 1. Wife Conceived with child, (as was promised by the 23. 24. Angel) of *St John the Baptist*.
 Of 10. The time thus traced of *St Johns* Conception. We have now precisely six moneths time, in Holy unto the *Incarnation* of our Blessed *Saviour*: Only Writ, it is somewhat disputable, how these moneths are to and how they are to be understood of *Lunar* and *Solar* moneths, Luk. 1. 36: be

be accounted. In answer to this, we are to remember: That there are two sorts of moneths spoken of in Holy Writ. The Year was commonly divided into 12 Moneths, and these were sometimes to be understood of Lunar moneths, and sometimes of Solar. The Lunar moneths was that *The Lunar* space of time, wherein the Moon was compassing *near* about the Earth, from the new Moon, to new *moneth.* Moon again. And after this manner a moneth consisted of 29 daies, 12 hours, 44 minutes, and 3 seconds. And of these moneths, twelve make but 354 daies, 8 hours, 48 minutes, and 38 seconds, which want of a full Solar year 11 daies, 21 hours, and 22 seconds. Whence it came to pass, that the *Kal Heb* *Jewish Feasts* following the track of Lunar *Munf.* moneths, enforced an odd moneth intercalary once *pa. 62.* in 3 years. The Solar moneth was either the precise 12th part of a year; or else that space of time *Solar* wherein the Sun was in his passage thorow any one *moneths* of the 12 Signes of the *Zodiak.* According to the *of two* former rule, every Solar moneth consisted of 30 *The A-* daies, 10 hours, 29 minutes, and 30 seconds: twelve *qual So-* of which moneths do make 365 daies, 5 hours, and *low* 49 minutes; which are that punctual space of *moneths.* time wherein the Sun seems to compass the Earth, or rather the Earth the Sun, from the *Vernal A-* *quinox* unto the same *Vernal A-* *quinox* back again. But according to the later rule, the moneths Solar *The Z-* are longer or shorter, as the Sun is swift, or slow *diakal* in motion in his passage thorow each Signe, and *Solar* *moneths.* are

are as follows. On *March* the 22d at this time, entered the Sun into the first Signe of the *Zodiack* called *Aries*, and was 30 daies, and 15 hours in passage thorow it: and this was one moneth. The next Signe is called *Taurus*; and being very slow in motion the Sun was 31 daies, and 13 hours in passage here: and this was the 2d moneth. The 3d Signe is called *Gemini* thorow which the Sun passed in 31 daies, and 10 hours: and these were in the whole from the *Vernal Æquinox* to the *Summer Solstice* 93 daies, 9 hours, and 19 minutes; more exactly accounted. The 4th Signe is called *Cancer*, and costs the Sun 31 daies, and 12 hours, in the passage: and this was the 4th moneth. The 5th Signe is called *Leo*, and requires 31 daies, 6 hours of the Suns passage: and this was the 5th moneth. The 6th Signe is called *Virgo*, thorow which passeth the Sun in 30 daies, and 19 hours: and such was the 6th moneth. And these more exactly reckoned, are from the *Summer Solstice* unto the *Autumnal Æquinox* 93 daies, 9 hours, and 9 minutes, as it was from the Spring to Summer. The 7th Signe is called *Libra*, which the Sun passeth in 30 daies, and 6 hours: and this was the 7th moneth. The 8th Signe is called *Scorpius*, which holdeth the Sun 29 daies, 18 hours; and this was the 8th moneth. The 9th Signe is called *Sagittarius*, which the Sun passeth in 29 daies, and 10 hours: and such was the 9th moneth. But more exactly from the *Autumnal Æquinox* to the *Winter Solstice* are

are 89 daies, 5 hours, 39 minutes, and 30 seconds. The 10th Signe is called *Capricornus*, which the ^{Capr. 10} Sun is 29 daies, and 9 hours in passing: and this ^{moneths} was the 10th moneth. The 11th Signe is called *Aquarius*, and holdeth the Sun 29 daies, 14 hours: ^{Aqu. 11} and this was the 11th moneth. The 12th Signe is called *Pisces*, which the Sun passeth in 30 daies, 1 ^{Pisces 12} hour: But more exactly from the *Winter Solstice* to the *Vernal Equinox*, in 89 daies, 5 hours, 39 minutes, and 30 seconds: And all these together do make up the true Solar year 365 daies, 5 hours, and 49 minutes. Now we may observe: That where ever in Holy Writ any certain day of some certain moneth is named, as the 14th day of the 1st moneth, or such like, it is alwaies to be understood of the daies of the Lunar moneth. But where a space of time is mentioned of a certain quantity of moneths in length; it is somtimes meant of the Solar, as well as of the Lunar moneths. And thus it is apparent: That during the waters of *Noahs* ^{Gen 7. 11} Floud, there were 150 daies between the 17th of ^{24 with} the 2d moneth, and the 17 of the 7th moneth, or in ^{ch. 8. 3-4} 5 moneths space: which are 30 daies to a moneth, and odd hours, counting both the first and last daies inclusive: And therefore cannot be meant of Lunar moneths, (5 of which will amount to no more but 148 daies) although the first and last daies should be reckoned exclusive: But must necessarily be understood of so many Solar moneths.

Of the Time between Conception, and Birth of a young child; although there may be some times great difference in the ripening of Children, so as some may be born in the 7th, others in the 8th, others in the 9th, and others in the 10th moneth; and this not only in case of miscarriages, but also sometimes by reason of natural cause, as the Stars are either hastning or delaying Birth. Yet this is not ordinarily so. For Nature (may she be let alone) ha's her certain stage, to a day and minute of time, whereat she makes her stop. Thus *Sarah the Wife of Abraham conceived and brought forth her only Son according to the set time of Life.* And *Rebecca conceived, and was delivered of her Twins, at such time as her daies were fulfilled.* And thus *Hannah conceived, and bare Samuel her Son, when her time was come.* These all now, went their due stint of time: But when any bring forth sooner or later, as many do; Then are they said to come before their time, or to stay beyond it. Now to say punctually how long this time is, we find the Authour of the *Apocryphal Book*, called the *Wisdom of Solomon*, proposing the space of 10 moneths, *I was (saith He) fashioned to be flesh, in the time of ten moneths in my Mothers Womb.* And thus also agree some others. But the Authour of the 2d *Esdras* seems to speak somewhat various to this, where he brings in the *Angel*, saying to him; *Go thy way to a Woman with Child, and ask of her when she hath fulfilled her 9 moneths, if her Womb may*

may keep the birth any longer within her. Toen said I, (saith He) No Lord, that can she not. And again, the same Authour speaks saying unto God. *When* ^{ch. 8, 9.} *the Body is fashioned new in the Mothers Womb, and thou givest it members, thy creature is preserved in fire and water, and 9 moneths doth thy workman-ship endure thy creature which is created in her. And when the time commeth the Womb preserved, delivereth up the things that grew in it.* And thus also the Woman in the Persecution. in the presence of King Antiochus the Syrian Tyrant, calling upon her Son to endure Martyrdome with constancy, said unto him; *O my Son have pity upon me, who bare thee 9* ^{2. Mar.} *moneths in my Womb.* Such are the testimonies of ^{7. 27} of these Apocryphal Writers: and they serve to our purpose, even as much as if they had wrote Canonical text. For the Authours are allowed to have been Reverend and good Men, though not Canonical. But however, by their testimony it appears: That 9 moneths Time was the Time of life commonly reputed amongst the Jews in Judæa, between Conception and Birth. And this being a matter of Experience, and Skil in Nature, more than in Divinity, may be resolved without an evident testimony from the *Holy Ghost*. Yea in this case, what hinders? But that the testimony of *Pliny*, or *Josaphus* might have been good evidence enough? Whom either of these excel. Hence therefore follows it: That *Sarah, Rebecca, and Hannah*, went exactly their nine moneths time with Child,

as the Time of Life in common uſe in *Judea*. And whereas ſome ſay 10 moneths, and theſe but 9: They may be eaſily reconciled. For they ſpoke of Lunar moneths, and that uncertainly, ſaying within 10 moneths time, for ſo are 9 Solar moneths the ſpace of 9 Lunar moneths, and almoſt 5 daies over and above into the 10 moneth. And therefore theſe 9 moneths are to be underſtood of Solar, and not of Lunar moneths: And whether we will take them according to Equality of moneths, or according to the *Zodiak*, the matter will not be great.

Of the time of our ſaviour Incarnation, and how it happened on the 25th of March. 12. But of the two, the Scriptures ſeem moſtly to incline unto the equal way. For ſo beſt agrees the Solar time of *Noahs* Flood. Wherefore having trac't the good old Prieſt from the daies of his Miniſtration ended, unto his own Houſe, and unto his aged Wife in his boſome; We remember that it was on the 24th day of *September* that this meeting happened. Wherefore allowing the grave and reverend couple to tarry the leiſure of the following night; and that come, to ſpend the former part of it, in reſreſhment after the old mans journey; On the morrow morning I reckon, before upriſing *S: John Baptiſt* was conceived. And becauſe we cannot have the certain hour, and minute, ſuppoſe we therefore that it was about 6 of the clock in the morning, which (according to the *Aſtronomical* way of computation) we call 18 hours after noon of *Septembers* 24th day in the *Julian* year 44. From henceforwards are we to reckon on 6 Solar moneths, and

and they are according to Equality 182 daies, 14 hours, 54 minutes, and 30 seconds, which added unto the 18th hour after noon of the 24th day of *September*: They end on the 25th day of *March* in the year *Julian* 45, hours 8, minutes 54, and seconds 30 after noon, or at almost 9 of clock, on the night after the 25th of *March*. And about this time therefore seems it that our Blessed *Saviour assumed humane nature in the Virgins Womb.*

13. Now from this point of time of the *Incar-* *Of the*
nation, we are to reckon on still 9 Solar moneths *time of*
 unto the Birth. And these according to equality *Christs*
 are 273 daies, 22 hours, 21 minutes, and 45 seconds. *Birth:*
 Which added unto the 25th of *March*, at 8 hours, *How it*
 54 minutes, and 30 seconds at night, do happen *was cer-*
 on the 25th of *December* at 7 hours, 16 minutes, and *tainly on*
 15 seconds after noon. But whereas it appeareth, *the 5th*
 that this Birth was later at night ere it came to pass: *Day of*
 For it was at such time, as all People housed and *Decem-*
 laid up, only certain *Shepheards* were watching *ber on*
 their Flocks, whilest most People were in Bed; *the eve-*
 And, as I shall hereafter more fully evidence when *nights.*
 I come to speak of the very minute, It was at the *Luk. 2.*
 very point of Mid-night: It seemes therefore, that *6. 7. 8. 9*
 according to the punctuality of time, (after the rule *10. &c.*
 of 9 moneths exactly in the Womb) *St Johns* Con-
 ception was delayed untill the 22^d hour after noon,
 or 10 of clock in the morning on the 25th of *Sep-*
tember, and 43 minutes, and 45 seconds after. And
 likewise, that the *Incarnation* of our Saviour was
 not

not until the 25th of *March* at 13 hours after noon, or at one of clock at night, and 38 minutes, and 15 seconds over. And after this manner, would the Birth of our Saviour come up to happen precisely at mid-night before the 25th day of *December*. And the Birth of *S^t John* happened 6 moneths before, or (which is all one) 182 daies, 14 hours, 54 minutes, and 30 seconds: Which fell out upon the 24th of *June* in the same year, at 21 hours, 5 minutes, and 30 seconds after noon: Or rather at 9 of clock in the morning on the 25th day. But there was not such necessity, that *Johns* Birth should stick so close-

Mat. 3. ly to the punctual time, as there was for our Saviours. For *He, who came to fullfill all Righteousness,* must needs therefore have been endued with such a Conception and growth in the Womb, as admitted of no straggle in the least jot or tittle out of Natures track: For in all things it becometh him to be made like unto his Brethren.

Of the times of the Incarnati- on and Birth of Christ, and of the Conception 14. But there is no necessity, that the very point of Natures time in the Womb, should be so exactly 9 moneths; but that half a daies time, over or under, when we come within such a matter of propinquity may happen; and yet break no squares. For the good Wives in our Climate, many of them reckon their ordinary set time to be 40 weeks; & Birth which are 5 daies over 9 moneths. Now the *Jews* of *John* say, that their ordinary time is but 9 moneths. Yet *Baptist* we suppose, these 9 moneths are not so strictly measured, but that there may be odd hours, if not one ed, unto the nearest and very point, when each happened. whole

whole day over and above their nine moneths; and yet being so near the matter, may fitly be termed 9 moneths time still. But we have a more certain rule yet, which will go near to determine the controversie beyond all dispute. To this purpose, must we retreat back again into our first Argument, wherein it may be remembred: That the *Vernal Æquinox* at the Worlds Creation happened on *Wednesday* the 23^d of *April* at 6 of clock in the morning. Two daies after this, was *Adam* Cre- *Gen. 1.* ated, but at what hour is somewhat disputable. It 14, 15, seems, that as all things under the Sun were Cre- 16, 17, ated for him; So was their Creation ended before 18, ver. his began. Now during the 6 daies lasted Gods 26, 27, Labours: And at Even after the 6th day ended, *Gen. 1. 31* and the 7th began, *God rested from all his Labours, ch. 2. 1, 2* and not till then. Hence follows it therefore; that whereas the Creation of Man was the last of all Gods Labours; This Creation was not perfectly ended, untill the 6th day of the week was ending; immediatly before the *Sabbath of Gods rest* began. And this beginning so soon as the Sun was down; *Adam* therefore was Created just as the Sun was Setting. Now at this time, in the Climate of *Paradise*, the Sun was near about 2 degrees, and 30 minutes in the *Vernal Signe Aries*. After this 4000 years from the Suns Creation, came the Sun to his *Vernal Point* in the *Julian Year* 45, which being a *Bissextile Year*, the *Dominical letters* were D C, and the Cycle of the Sun being 9, the Cycle of the Moon

Moon was 1: On this year the Sun entred his *Vernal* Signe on *Munday* the 22^d day of *March* at Sun setting And the new Moon followed on *Tuesday* the 23^d day of the same moneth at 13 hours, 44 minutes, and 21 seconds after noon: or otherwise, on *Wednesday* the 24th day at 44 minutes past 1 in the morning: And on *Thursday* the 25th of *March* in the Climate of *Judea* at 6 of clock in the morning came up the same point of the Sun as it was at *Adams* Creation in 2 degrees and 30 minutes of the *Vernal* Signe *Aries*: And this was the punctual time of *Incarnation* of the Ever Blessed. In the very point of that *Fullness* of time, as was foretold by the Prophet *Ezekiel*, 4000 years exactly after the Creation of *Adam*. And if so, then followed the Birth of *Christ* 19 hours, 38 minutes and 15 seconds over and above 9 equal moneths of a Solar year. And it wanted above half a day of 9 *Zodiackal* moneths, but however this was the punctual time: And hence therefore conclude we, that the set time of a child in the Womb in the *Judean* Climate was ordinarily 9 moneths, 19 hours, 38 minutes, and 15 seconds: and according to this rule, if we abate 6 equal moneths from the time of *Christ's* Birth, *St John Baptist* was born on the 25th day of *June* at 5 minutes and 30 seconds past 9 in the morning. But Tradition very Antient affirms that it was on the 24th day: And not unlikely but it was so, his Birth happening so much sooner than ordinary. And then again 6 equal moneths abated from

from the *Incarnation* his Conception fell out on the 24th of September at 5 minutes, and 30 seconds after 3 in the after noon.

15. Thus was *Christ* Born after his *Incarnation* Of the 9 moneths, and 19 hours. And his *Incarnation* was 4000 years to a minute after *Adams* Creation. But this account seems somewhat to be interrupted by the Sun, which in the daies of *Joshua* stood still one whole daies space. And in the time of King *Hezekiah* went 10 degrees backwards. But these exuberant times break no squares, either in number of years, or in the yearly course of the Stars. For when the Sun stood, so did the Moon, and the whole Host of Heaven did the like. So that, although it was a Long Day, that was then made, yet were there no whit the more daies for it in the year. Only that year was 24 hours longer than ordinary, but at years end came the Sun to the *Vernal* point, as if no such day had been: And when the Sun went back, so did the Moon, and all the Planets, and Heavens according to their proper motions equal to 10 degrees of the Sun. And at years end, the Sun, and all the *Host of Heaven* came to their wonted Station: only it seems, This year was ten daies longer than ordinary. And these are the odd 10 Daies which are fixed upon Record, at the end of King *Jehoiachins* Reign; and are not 10 daies above 4000 years: But a 10 daies that one year enjoyed extraordinary, ere the Sun reached up his wonted stage at years end. It seems the Sun stayed his

his Course for 10 daies time. And although there was such a motion of the Heavens, as Day and Night kept their Course. Yet was there no motion for-right: So as the Sun staying while Time went on, during so much space, wherein as He might have gained 10 degrees; It seemed as if he had gone back so much: for one degree for-right from North to South, and back again from South to North, is the ordinary motion of the Sun. Whence it came to pass, that although there were but 4000 years between the Creation of *Adam*, and *Incarnation of Christ*; Yet were there 11 daies extraordinary cramm'd in; So as 10 daies extraordinary were bound up with one year, and 24 hours with another. But yet so apparently visible was this miracle of the Suns Retrogradation, that it was taken notice of at *Babylon* as a very strange wonder: Insomuch as

2. Chr.
32. 31

Merodach Baladan the King there at that time, sent to Complement King *Hezekiab*, and to make particular inquiry of this wonder.

C H A P. III

Of the Testimony of Antient Records agreeing with Holy Writ, that Christ was Born on the 25th Day of December.

Of the Censual Tables of Augustus.^{1.} OF all Records the Censual Tables of *Augustus*, deserve especially to be heard. Here was it of Augustus. some hundreds of Years after *Christs* death, to be seen

seen upon Record: ^aHow *Jesus* himself with *Joseph* and *Mary* were Enrolled on the 8th Calend of *January*, which is all one with the 25th Day of *December* according to the *Julian* Account. And no, Was *Christ* on that Day Enrolled by *Cyrenius*? Then saies the ^bScripture, that on the Night immediatly before, He was Born: These Tables as they are quoted by *St Chrysostome* to evidence the Day of his Birth; So also were they made use of by *Justin Martyr*, and *Tertullian* to manifest the Place where he was Born.

^a *Chrys.* in *Hom.*
upon the Nat: &
to the People of
Antioch. And
in *Hom.* 8. upon
Mat.
^b *Luk.* 2. 1, 2, 3,
4, 5, 6, 7.
^c *Just. Marr.*
Apol. 2.
Tertul. against
Marc. B. 14ch 9

2. After these, speaks an excellent Manuscript in the Archives of the Publique Library of the University of Oxford, called *Joseph the Egyptians Arabick Codex of the Councils*. Wherein *Christs* Birth Day is affirmed from the *Apostolical Canon* to have been on the 25th Day of the 1st Canon (which is our *December*. And that the Baptisme was on the 6th Day of the 2^d Canon (which is our *January*).

Of the Oxford Manuscript.

See Dr Hammonds Learned Letter of Resolution to six Quæres. Whereof one of the Observations of Christmas.

3. Thus also affirmeth *Sabid Aben Baric* (A Of the Manuscript of an Arabick Historian in the Archives of the Publique Library of the University of Cambridge.) That on the 25th of the 1st Canon was script. the Birth; And that on the 6th of the 2^d Canon was the Baptisme, of our Ever Blessed Redeemer.

See Dr Ham. as before.

4. The

Of the Computation of
the Coptick Church.

4. The *Ægyptian Kalendar* in *Kircher*; of the Computation of the *Coptick Church*, speaks also the very same thing.

Of John
Antiochian.

5. Again to the same purpose speaks *John Antiochian* or *Melala*. Only the Baptisme he mentions on the 6th of the moneth *Audine*, which yet is the same with *Canon 2^d*, or *January*.

Of the 9^{3d}
Question.

6. Lastly speaks the 93^d Question under the name of *Athanasius Nician*. That our Lord *Jesus* was Born on the 25th of the *Ægyptian* moneth *Choac*, which is 8 daies before the *Calends* of *January*. Many more evident Testimonies might be added. But whereas we use them only for confirmation, these may suffice.

ΧΡΙΣΤΟ-

ΧΡΙΣΤΟΛΟΓΙΑ.

Or a

KALENDAR

SCRIPTURAL

and

ASTRONOMICAL.

For Four Years space: viz. the
Years Julian 44. 45. 46. 47.

Whereof Two were before, and the other Two
were after the Birth of the ever Blessed
our Lord *JESUS CHRIST*.

And do more plainly demonstrate the due order
of all passages and circumstances of *Time*, re-
lating to Christs or *John Baptists* Conception
and Birth, according to the Books and Cha-
pters foregoing.

By *John Butler* B. D. And Chaplain to his Grace
James Duke of Ormond &c. And Rectour of *Liebborrow*
in the Diocess of *Peterburgh*.

Mat. 2. 2. *For we have seen his Star in the East, and are come to wor-
ship him.*

LONDON. Printed by *Joseph Moxon*. 1671.

A Table of the Suns passage thorow the Twelve
Signes of the *Zodiak*: describing the length of each
Zodiakal Moneth in number of Days and Hours.

Signes or Zodiakal Moneths.	Days.	Week d.	Hours.	Minute.	The Sun passeth each Signe in		
					Days.	Hours.	Minutes.
<i>Aries.</i>	30	2	14	46	30	13	16
<i>Taurus.</i>	61	5	17	44	31	17	30
<i>Gemini.</i>	93	2	4	23	31	8	29
The Summer Solstice.	93	2			93	9	15
<i>Cancer.</i>	124	5	16	28	31	9	30
<i>Leo.</i>	155	1	22	55	31	5	15
<i>Virgo.</i>	186	4	18	28	30	12	30
The Autumnal Equinox.	93	2			93	9	15
<i>Libra.</i>	217	7	0	38	30	4	30
<i>Scorpio.</i>	246	1	18	30	29	16	30
<i>Sagittary.</i>	276	3	5	3	29	8	39
The Winter Solstice.	89	2			89	8	39
<i>Capricorn.</i>	305	4	13	56	29	10	37
<i>Aquary.</i>	335	6	4	23	29	16	37
<i>Pisces.</i>	365	1	5	49	30	2	25
Vernal Equinox.	89	2			89	5	39

The first Column sheweth the daies of the *Julian* moneths.

The second describeth the Week Daies with the *Dominical Letter*.

The third Column sheweth the *Jewish* moneths, how they fall in with the *Julian* Kalendar.

The 4th speaketh of the *Zodiacal* moneths; the the new moons; Festivals, *Jewish* and *Christian*; and also of the History of *Roman* and *Jewish* Affairs, how they fall in with the stories of Holy Writ.

The true new moons appear in the day hour and minute when they happen. And shew their difference from the *Calippick* and Traditional Moons, only their true *Aequation* is omitted.

The days of the Moon are reckoned, from evening to evening. So that the new Moon happening after 6 of clock at night is reckoned unto the next day. But the hours of the Moon are counted Astronomically from noon to noon; So as the 6 first hours after noon are the end of one day, And we call from 6 to 12 at night, and so to 12 on the morrow at noon the 24th hour, which are 3 parts of the next day.

All our new Moons are calculated by the Tables of the judicious *Seth Calvisius*, in his most elaborate Chronologie; and are calculated for the Meridian of *Jerusalem* the Metropolitan City of *Judaea*, as it is vulgarly repured 2 hours and 13 minutes different from time at *Lipsicke* in *Germanie*, for which place *Calvisius* fitted his Tables.

The Suns place is near the good, but need not

much requiring, we have not been careful to fit it to an hour.

Our History has its Authours affixed, and where passages cannot claim so neer of kin to a Time, as to set down upon the very day, they stand loosely in the wide moneth about, rather than on the day they come near. But others which better know their times point at their proper days.

Lastly, The new moons stand all against the daies whereon they happen, in case the change fall out between Even and Even. But fall they after 6 at night. Then stand they over against the next day. But in case the new moon do happen after noon of the day, then although she stand on one day yet begins not the moneth until the morrow after.

*Of the severall Accounts Sacred, and Prophane,
how they stand in distance each from other.*

THe Universal Desolation of Judea wrought by the *Caldeans*, was finished at latter end of the year at what time the Remnant of the people went down into *Egypt*, and it ended either in the end of *February* or the beginning of *March*, and was before the Incarnation, years 585

The Temple of *Solomon* was finished in the 8th moneth called *Bul*, before the Desolation 4 moneths, and years compleat 420

The Temple of *Solomon* was founded before it was finished 7 years and 6 moneths, and before the Desolation, years 428

Noahs

Noahs Floud was ended before the Temple
founded in the 27th of the 2d moneth, and
years 1331

Noahs Floud began one year and ten daies be-
fore it ended in the 17th of the 2d moneth; and
was before the Temple founded, years 332

The Creation of the World was before that
year complet 1655

Alexandria was taken *August* the 31th in the
year before *Christ* 29

The Battel at *Actium* was on *September* the 3d
in the year before the Incarnation 30

The 1st Consulship of *Augustus* began on *Septem-*
ber the 22d, and in the year of *Christs* Incarnation 42

C. Julius Caesar was slain *March* the 15th in
the year before Incarnation 43

The account *Seleucidan Alexand.* began before
the Incarnation *October* 1. in the year 312

Great *Alexander* was poysoned *April* the 18th
before *Christs* Incarnation, in the year. 323

The Account of *Nabonassar.* began *August* the
23d before *Christs* Incarnation, in the year. 748

Rome was founded *April* the 21st before *Christs*
Incarnation, in the year. 752

The Account of the *Olympiades* at *Mid-summer*
began, before *Christs* Incarnation, in the year 776

The fall of *Troy* was on *June* the 22d, and began
before *Christs* Incarnation, in the year. 1183

Year
the iijd
after
Bissex.

The Cycle of the Sun 8. Of the Moon 19.
The Dominical Letter E.

Emp. *Cæsar Augustus XIII. M. Plautius*; *Scipio*.
Consuls:

Week	Day	Day of Month
1	a	24
2	b	25
3	c	26
4	d	xxvij
5	e	28
6	f	29
7	g	1
8	a	2
9	b	3
10	c	4
11	d	v.
12	e	6
13	f	7
14	g	8
15	a	9
16	b	10
17	c	11
18	d	xij
19	e	13
20	f	14
21	g	15
22	a	16
23	b	17
24	c	18
25	d	xix.
26	e	20
27	f	21
28	g	22
29	a	23
30	b	24
31	c	25

JANUARY hath XXXI. Dayes.

Festivals, and Story.

Rom. Y. } *Simon Boethus* deposed. *Mattathias* son of *The-*
751 be- } *ophisus* is made High Priest. *Joseph Ant. B. 17*
gins. } ch. 6.

New ☾ daies 6. at hor. 14. min. 45. after-noon.
SHEBET mon. hath 30 daies.

P. Sulpit. Quirinius Pro-consul in *Cilicia*, in his tenth
Year. *Corn. Tacitus B. 2.*

Octavius Augustus Cæsar, great Emperour of *Rome*, in
his 28th year. *Suet.*

☉ enters ♊ and holds 30 daies.

Great *Herod* Son of *Antipater*, King of *Judea*, in his 35th
year. *Jos.*

Year
the iij^d
after
Bisext

Since began the Univerfal defolation of *Juda*, at
later end of the Year, are 584. Years compleat.

FEBRUARY hath XXVIII. Dayes.

Festivals, and Story.

Week d.	Lea ^s ac.
1	d
2	E
3	f
4	g
5	a
6	b
7	c
8	d
9	E
10	f
11	g
12	a
13	b
14	c
15	d
16	E
17	f
18	g
19	a
20	b
21	c
22	d
23	E
24	f
25	g
26	a
27	b
28	c

New ☾ 5 day. at 3 hor. 30 min. after Noon.

ADAR month hath 29 dayes.

Tiberius Nero in Authority *Tribunitian* together with
the Emperour *Augustus* in his 4th year. But yet a
kind of Exile in the little Isle of *Rhodes*, in his 4th year
also. *Dio. Vñ. Pat. B 2. ch. 99.*

PURIM. I.
PURIM. II.

☉ enters ♋ And holds 30 Dayes.

August Caesar adds new encouragements to the Fen-
cing Sports, and Shews of Sea-fights. *Ovid of the Art of*
Love B. I.

Cæs. Augst.
Emper.
the 28th.

The year of the World 4000 begins, *March 23* at noon.

MARCH hath XXXI daies.		
Festivals, and Story.		
1	d	xxiv
2	E	25
3	f	26
4	g	27
5	a	28
6	b	29
7	c	0
8	d	i
9	E	2
10	f	3
11	g	4
12	a	5
13	b	6
14	c	7
15	d	viiij
16	E	9
17	f	10
18	g	11
19	a	12
20	b	13
21	c	14
22	d	xv
23	E	16
24	f	17
25	g	18
26	a	19
27	b	20
28	c	21
29	d	xxij
30	E	23
31	f	24

New ☾ at h. 16. m. 14 aft. n.

Abib. Trus. And Calip.

Abib. Tradit. and Moneth I st hath 30 Daies.

Since the barbarous and most inhumane Murther of the
most renowned and great Emperor C. *Julius Cæsar*
the 24th year compleat. *Plutars. Surr.*

PASSEOVER eaten. Full Moon

The Feast of UNLEAVENED BREAD.

2 ☉ enters ♈ at 0 and holds 31 daies. The year of
3 the WORLD 4000 enters.

A Kalendar for the *Julian* Year. 44. 105

Caf. Augst. Since *Solomons* Temple founded on the 6th of the moneth *Zif*, are 1012 years compleat. *Kim. 6. 1.*
Kmp.
 the 28th

APRIL hath XXX daies. Festivals, and Story.		
Jul. aec.	Week d.	Cms ac.
1	g	25
2	a	26
3	b	27
4	c	28
5	d	xxix
New $\text{\textcircled{C}}$ at h. 4. m. 56. aft. n.		
6	e	30
7	f	1
8	g	2
9	a	3
10	b	4
11	c	5
12	d	vj
13	e	7
14	f	8
15	g	9
16	a	10
17	b	11
18	c	12
19	d	xij
20	e	14
21	f	15
22	g	16
23	a	17
24	b	18
25	c	19
26	d	xx
27	e	21
28	f	22
29	g	23
30	a	24

New $\text{\textcircled{C}}$ at h. 4. m. 56. aft. n.

Ijar or *Zif* moneth *True* and *Calip.*
Ijar *Tradit.* hath 29 daies.

Since the death of great *Alexander*, the famous *Grecian* Monarch, 321 years compleat. *Plus. Diod. Sic.*

Since *Rome* founded the 751 enters. *Liv. Solin. B. 1.*
 $\text{\textcircled{C}}$ enters $\text{\textcircled{C}}$ and holds 31 daies. (*Dionys. Hal.*)
 Since *Noahs* **FLOOD** began, are 2344 years compleat.
Gen. 7. 11.

Caf. August.
Emp.
the 28th

Since *Nash* and his Family came forth of the Ark.
the Years complet 345. on the 27th of the month
ZIF.

E. day.		24th		MAY hath XXXI days.	
				Festivals, and Story.	
1	b	25		New ☾ at 17 hor 40 min. after noon. <i>Sivan Time.</i> <i>Sivan. Calop.</i>	
2	c	26			
3	d	xxvij			
4	e	28			
5	f	29			
6	g	1		<i>Sivan. Tradis.</i>	
7	a	2		PENTECOST Feast.	
8	b	3			
9	c	4			
10	d	v			
11	e	6			
12	f	7		P. <i>Sul. Quirinus</i> returns to <i>Rome</i> in triumph out of <i>Cilicia</i> , after 10 years government there. <i>Suet. Tiber. B. 3.</i>	
13	g	8			
14	a	9			
15	b	10			
16	c	11			
17	d	xij		Full Moon.	
18	e	13		☉ enters II And holds 31 days.	
19	f	14			
20	g	15			
21	a	16			
22	b	17			
23	c	18			
24	d	xix			
25	e	20			
26	f	21			
27	g	22			
28	a	23			
29	b	24			
30	c	25			
31	d	xxvj			

A. Kalendar for the Julian Year 44. 107

Ces. Aug. f.
Emp.
the 28th.

Since the Fall of Troy are 1181 years compleat. *Vel.*
Pat. Dionys. Hal.

Jul. acc.	week d.	Jews acc.
1	E	27
2	f	28
3	g	29
4	a	30
5	b	1
6	c	2
7	d	iii
8	E	4
9	f	5
10	g	6
11	a	7
12	b	8
13	c	9
14	d	x
15	E	11
16	f	12
17	g	13
18	a	14
19	b	15
20	c	16
21	d	xvi j
22	E	18
23	f	19
24	g	20
25	a	21
26	b	22
27	c	23
28	d	xxiv
29	E	25
30	f	26

JUNE hath XXX. daies.

Festivals, and Story.

New ☾ At hor. 6. min. 24. *e. A. N.* *Tammuz True:*
Tammuz Calip: or Moneth. IV.
Tammuz Tradit. hath 29 Dayes.

Full Moon.
A Fast of the Jews.

Since the fall of TROY are 1181 compleat years. *Vel.*
Pat. Dionys. Hal. Clem. Strom. June 22d.
☉ enters ☾ at hor. 9. min. 15. and holds 31 dayes.

Augustus enters the 12th year of Authority *Tribunit.*
Since the first Period of *Callippus* began are 329 years.
Ptol. Tab.
Tiberius Nero still at *Rhodes*, enters the 5th year of *Satb.*
Tribunic.

Cæs. Augst. Since the first Olympiads of Iphitus are 774 years complete.
Emper. the 28th.

JULY hath XXXI daies. Festivals, and Story.		
Jul. acc.	Week d.	Jews ac.
1	g	27
2	a	28
3	b	29
4	c	1
5	d	ij
6	E	3
7	f	4
8	g	5
9	a	6
10	b	7
11	c	8
12	d	ix
13	E	10
14	f	11
15	g	12
16	a	13
17	b	14
18	c	15
19	d	xvj
20	E	17
21	f	18
22	g	19
23	a	20
24	b	21
25	c	22
26	d	xxijj
27	E	24
28	f	25
29	g	26
30	a	27
31	b	28

New ☾ at hor. 19. nūn. 8. aft. noon. *Ab. mon. Træ*
Ab. Calip. or Moneth V.
Ab. Tradit. hath 30 daies.

Full Moon. The year of Iphitus Olympick 775 enters
the 3d of Olymp. 194.

☉ enters ♈ and holds 31 daies.

Since *Tiberius Nero* in Exile at *Rhodes*, 4 years ended.

Caf. August

Emper.

the 18th.

Since the first year of *Nabonnassar* are 746 years com-
pleat.

AUGUST hath XXXI. Dayes.	
Festivals, and Story.	
1 e 29	New ☾ at hor. 7. min. 52. after noon. <i>Elul. True. Elul.</i>
2 d xxx	<i>Calip. or Moneth V Ith.</i>
3 E 1	<i>Elul. Transit</i> hath 29 daies.
4 f 2	
5 g 3	<i>C. Caninius Gallus</i> is made Consul in the place
6 a 4	of <i>Plautius</i> .
7 b 5	
8 c 6	
9 d vij	
10 E 8	<i>Julia</i> Daughter of <i>Augustus</i> , and Wife of <i>Tiberius Nero</i>
11 f 9	is banished for her open Adultery, into the little Isle
12 g 10	of <i>Panditarin. Suet. Dio.</i>
13 a 11	
14 b 12	
15 c 13	
16 d xiv	
17 E 15	
18 f 16	
19 g 17	
20 a 18	
21 b 19	
22 c 20	
23 d xxj	The year of <i>Nabonnassar</i> 747 enters. <i>Ptol Tab.</i>
24 E 22	☉ enters 17 th and holds 30 daies.
25 f 23	
26 g 24	
27 a 25	
28 b 26	
29 c 27	Since <i>Alexandria</i> taken by <i>Augustus</i> 23 years compleat.
30 d xxvij	New ☾ at hour. 20 min. 36 a. n. <i>Tisri True, Tisri Calip. or</i>
31 E 29	Moneth VIII. The year of <i>Augustus</i> enters 29.

Ces. August.
Emper.
the 29th.

Since the famous Battle at *Actium*, Sept. 3 are 20
years compleat.

Since the first Consulship of *Augustus* Sept. 12 are
42 years entring.

Jul. acc.		Jews acc.		SEPTEMBER hath XXX dayes.
				Festivals, and Story.
1	f	1		<i>Tisri Trass.</i> hath 30 dayes. The Feast of TRUM- PETS. SABBATTICAL Year the third af- ter <i>Jubilee</i> begins. A Fast of the Jews
2	g	2		
3	a	3		
4	b	4		
5	c	5		
6	d	vj		The course of <i>Abijah</i> comes into waiting at the Altar.
7	e	7		1 <i>Chron.</i> 24. 10, 11.
8	f	8		
9	g	9		<i>Mattathias</i> the High Priest is defiled. <i>Jos. Ant.</i> 2. 17. 4. 8.
10	a	10		The Fast or RECONCILIATION, whereat
11	b	11		<i>Zacharias</i> officiates in the High Priests place, And in
12	c	12		the Temple being alone, has the promise of a Son.
13	d	xiiij		The course of <i>Jeshua</i> comes into waiting. (<i>Luc.</i> 1. 11.
14	e	14		
15	f	15		1 The Feast of TABERNACLES begins.
16	g	16		2
17	a	17		3 <i>Zacharias</i> ministers in the Temple still, in Extraor-
18	b	18		4 dinary, during the Feast. <i>Exod.</i> 23. 17.
19	c	19		5
20	d	xx		6
21	e	21		7
22	f	22		The last Day, called <i>The great Hosanna</i> . The Feast
23	g	23		enters ∞ , d. 25. at ended, <i>Zacharias</i> returns
24	a	24		18 h. 30. m. aft. noon. home. And at 3. h. 5. m.
25	b	25		and holds 29 dayes. 30. f. aft. n. day 24, was
26	c	26		conceiv'd S. <i>John Baptist</i> . <i>Luc.</i> 1. 23, 24.
27	d	xxvij		
28	e	28		
29	f	29		New \odot at h. 9. min. 20 a. n. <i>Marches. true.</i>
30	g	30		<i>Maribesuan Calip.</i> or Moneth VIII.

Eof. August.
Emper.
the 19th.

Since the Account *Solusidan Alexand.* began, are
 310 years compleat.

OCTOBER hath XXXI daies. Festivals, and Story.

1	a	1
2	b	2
3	c	3
4	d	iv
5	e	5
6	f	6
7	g	7
8	a	8
9	b	9
10	c	10
11	d	xi
12	e	12
13	f	13
14	g	14
15	a	15
16	b	16
17	c	17
18	d	xvii
19	e	19
20	f	20
21	g	21
22	a	22
23	b	23
24	c	24
25	d	xxv
26	e	26
27	f	27
28	g	28
29	a	29
30	b	1
31	c	2

Marchesuan Trad. hath 29 dayes. Since the *Solusidan*
 account *Alexandrian*, *Offeb.* 2. are 310 years com-
 pleat.

Elizabeth (Wife of *Zacharias*) having conceived with
 Child, concealeth her swelling womb, 3 moneths.
Luke 1. 24.

Jeroboams Mock-Feast. 1 *Kin.* 12. 32.

The first moneth of *S. JOHNS CONCEPTION.*
 ☉ enters *III* and holds 29 dayes.

New ☾ at hor. 22. min. 1. aft. noon. *Chaslen True*
Chaslen Calip. or Moneth *IX.*
Ch. Sen Tradis. hath 30 dayes.

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Ces, Augst.
Emp.
the 29th.

Since *John Baptists* Conception *November* 24th are two
Moneths.

NOVEMBER hath XXX. daies.			Festivals, and Story.	
Jul. acc.	week	Jonas		
1	d	iiij		
2	E	4		
3	f	5		
4	g	6		
5	a	7	The 5th year ends of the Universal Peace.	
6	b	8		
7	c	9		
8	d	x		
9	E	11		
10	f	12		
11	g	13		
12	a	14		
13	b	15		
14	c	16		
15	d	xvij		
16	E	18		
17	f	19		
18	g	20		
19	a	21		
20	b	22		
21	c	23		
22	d	xxiv		
23	E	25	☉ enters ♍. And holds 29 daies. DEDICATION Feast.	
24	f	26	2 The second moneth of St. JOHNS CONCEPTION.	
25	g	27	3	
26	a	28	4 New ☾ At hor. 10. min. 49. <i>A.N. Thebesh Tru</i>	
27	b	29	5 <i>Thebesh Calip: or Moneth. X.</i>	
28	c	30	6 <i>Thebesh Tradit. hath 29 Dayes.</i>	
29	d	i	7	
30	E	2		

Ges. August. Since *John Baptist* was conceived *Decemb. 24* th is three
 Emper, moneths.
 the 29th.

JUL. ACC.			Jews acc.		DECEMBER hath XXXI daies. Festivals, and Story.
week d.					
1	f	3			<i>Elizabeth</i> conceals her Conception.
2	g	4			
3	a	5			
4	b	6			
5	c	7			
6	d	viii			A Fast of the <i>Jews</i> .
7	e	9			
8	f	10			
9	g	11			
10	a	12			
11	b	13			
12	c	14			
13	d	xv			
14	e	16			
15	f	17			
16	g	18			
17	a	19			
18	b	20			
19	c	21			
20	d	xxij			
21	e	23			☉ enters vs. min. 9. a. n. And holds 29 daies The third moneth of <i>JOHNS CONCEPTION</i> .
22	f	24			
23	g	25			
24	a	26			
25	b	27			
26	c	28			New ☾ at ho. 23. min. 33. a. n. <i>Shebet True. Shebet. Calip.</i> or Moneth <i>XI</i> . <i>Shebet Tradit.</i> hath 30 daies. <i>Herod</i> fals sick. <i>Jos Ant. P.</i> 17. Ch. 8.
27	d	xxix			
28	e	1			
29	f	2			
30	g	3			
31	a	4			

Year
Bissextile.

Cos. *Cornelius Lentulus*. } Consuls
L. *Calphurnius Piso*.

JANUARY hath XXXI daies.			Festivals, and Story.	
Cal. acc.	Week d.	Jews acc.		
1	a	5	<i>Roman</i> year 752. begins. <i>Julian</i> year 45.	
2	b	6	The Cycle of ☉ 9. Of the ☾ 1.	
3	c	vij	The Dominical Letters D. C.	
4	D	8		
5	e	9	<i>Herods</i> sickness increaseth. Whereupon the <i>Jews</i> in-	
6	f	10	couraged by their <i>L. Priests</i> , cut down a Golden <i>Eagle</i>	
7	g	11	which <i>Herod</i> had set up, upon the Portal of the Temple	
8	a	12	<i>Jos.</i>	
9	b	13		
10	c	xiv	☾ Eclipsed about hours 12 after noon.	
11	D	15	On the day before which were executed the Offenders	
12	e	16	about pulling down the <i>Eagle. Jos. Ant. B. 17. Ch. 8.</i>	
13	f	17		
14	g	18		
15	a	19	<i>Mattathias</i> is deposed, and <i>Jeanar Herods</i> Wives Bro-	
16	b	20	ther, and Son of <i>Simon Boethus</i> is made High Priest. <i>Jos.</i>	
17	c	xxj	<i>Ant. B. 17. Chap. 8.</i>	
18	D	22		
19	e	23	<i>Herod</i> recovers of this Sickness.	
20	f	24		
21	g	25		
22	a	26	☉ enters ♍. And holds there 30 daies.	
23	b	27		
24	c	xxvij	The 4th moneth of St. JOHNS CONCEPTION.	
25	D	9	New ☾ at h. 12. m. 17. <i>Adar Trus. Adar Galil. or</i>	
26	e	30	Moneth XI <i>Ith.</i>	
27	f	1	<i>Adar Tradit.</i> hath 29 daies.	
28	g	2		
29	a	3		
30	b	4		
31	c	v		

A Kalendar for the *Julian* Year 45. 115

Caf. Augst. Since *Fohn* the Baptist Conception, *February* the 24th
Emp. are 5 moneths ended.
the 29th.

			FEBRUARY hath XXIX daies.	
			Festivals, and Story.	
1	D	6		
2	e	7		
3	f	8	<i>Zacharias</i> continueth speechless, and <i>Elizabeth</i> continueth to conceal her Conception. <i>Luke</i> 1. 20, 24.	
4	g	9		
5	a	10		
6	b	11		
7	c	xij		
8	D	13		
9	e	14	The Feast of PURIM the 1st. PURIM IId.	
10	f	15		
11	g	16		
12	a	17	<i>P. Sul. Quirinius</i> alias <i>Cyrenius</i> is still at <i>Rome</i> , and now about Rapudiateth <i>Lepida</i> his Wife. <i>Suet. B. 3, Sect. 49.</i>	
13	b	18		
14	c	xix		
15	D	20		
16	e	21		
17	f	22		
18	g	23		
19	a	24	☾ enters ♋ and holds 30 dayes.	
20	b	25		
21	c	xxvj		
22	D	27		
23	e	28	New ☾ at hor. 1. min. 0. aft. noon. <i>Veadar True</i> , and <i>Calip.</i> The 5th moneth. <i>Veadar Tradit.</i> hath 29 daies.	
24	f	29		
25	f	1		
26	g	2	The year of <i>Nabunassar</i> 746 true now ends. <i>Elizabeths</i> Conception discovers it self after the 5th moneth ended, and the 6th current <i>Luke</i> 1. 24, 25.	
27	a	3		
28	b	iv		
29	C	5		

Cæs. Augst. Our Saviours Incarnation was at six of clock in the morning on *March* the 25th.
Emper.
 the 29th.

		JUL. ACC.		JUL. ACC.		JUL. ACC.	
		week d.		Jews acc.		week d.	
1	d	6		1	d	6	
2	e	7		2	e	7	
3	f	8		3	f	8	
4	g	9		4	g	9	
5	a	10		5	a	10	
6	b	xj		6	b	xj	
7	c	12		7	c	12	
8	d	13		8	d	13	
9	e	14		9	e	14	
10	f	15		10	f	15	
11	g	16		11	g	16	
12	a	17		12	a	17	
13	b	xvii		13	b	xvii	
14	c	19		14	c	19	
15	d	20		15	d	20	
16	e	21		16	e	21	
17	f	22		17	f	22	
18	g	23		18	g	23	
19	a	24		19	a	24	
20	b	xxv		20	b	xxv	
21	c	26		21	c	26	
22	d	27		22	d	27	
23	e	28		23	e	28	
24	f	29		24	f	29	
25	g	1		25	g	1	
26	a	2		26	a	2	
27	b	iiij		27	b	iiij	
28	c	4		28	c	4	
29	d	5		29	d	5	
30	e	6		30	e	6	
31	f	7		31	f	7	

MARCH hath XXXI daies.

Festivals, and Story.

Syrenius being sent into *Syria* to Cense the Province. Visiteth *Tiberius* at *Rhodes*. *Tacit. B. 3.*

Saturninus, and *Valerianus* the Presidents of *Syria* giving place; *Quintilius Varus*, and *Cyrenius* take their places. *Tacit. B. 3. with Supt. B. 3. Sect. 49.*

Zacharias continues stil speechless.

Since the Murther of *C. Julius Cæsar* the 42d. *Cyrenius* begins to Enroll at *Antioch* in *Syria*. *Luk. 2. 2, 3.*

(4001 enters.

⊙ enters V at h. 6. a. n. hold 31. The year of the WORLD New C at h. 13. min. 44. sec. 21 aft. n. *Abib True.* or Moneth 1st hath 30 daies.

Abib Cal. The sixth Moneth of *JOHNS CONCEP-*
TION ends. And thence follows the *Annunciat. on* of the *Angel*. And *INCARNATION* of *JESUS CHRIST*, at six of clock in the Morning.

A Kalendar for the Julian Year. 45. 117

Caf. Augst. Since the Death of Great *Alexander* are 322 years
Emp. compleat.
the 29th

Jul. acc.	Week d.	Jews acc.	
1	g	8	
2	a	9	
3	b	x	
4	C	11	
5	d	12	<i>Luke 2. 41.</i> The Virgin <i>MARY</i> Mother of our Saviour, comes to the Passeeover.
6	e	13	The PASSEOVER is eaten at Even.
7	f	14	The Feast of UNLEAVENED BREAD.
8	g	15	
9	a	16	
10	b	xvij	
11	C	18	
12	d	19	
13	e	20	
14	f	21	<i>Luk. 1. 39, 40, 41. &c.</i>
15	g	22	The Passeeover ended. The Blessed Virgin <i>MARY</i> commeth to <i>Hebron</i> ; and Saluterh <i>Elizabeth</i> . And <i>John</i> <i>Baptist</i> leaps in the Womb for Joy.
16	a	23	Since <i>Alexander</i> dyed 332 years compleat.
17	b	xxiv	
18	C	25	
19	d	26	
20	e	27	
21	f	28	Since <i>Rome</i> founded the 75 ^d year enters.
22	g	29	New (at h. 2. n. 28. a. n. Centers O and holds 31 dai.
23	a	30	<i>Ijar</i> or <i>Zif True</i> , or moneth I Id.
24	b	i	<i>Ijar Calip.</i> hath 29 daies.
25	C	2	
26	d	3	
27	e	4	<i>Cyrenius</i> goes on Enrolling in the Cities of <i>Syria</i> <i>Luk. 2. 2, 3</i>
28	f	5	
29	g	6	
30	a	7	

Ces. Augst. Since Solomons Temple founded, are May 18th 1013
 Emper. years compleat.
 the 29th.

MAY hath XXXI daies.		
Festivals, and Story.		
1	b viij	The VIRGIN MARY at Hebron still, and Zacharias continues Dumb.
2	C 9	
3	d 10	
4	e 11	
5	f 12	
6	g 13	Since Solomons Temple founded are years 1013 compleat. (7. 11. Since Noahs Flood began are years 2345 compleat. Gen.
7	a 14	
8	b xv	
9	C 16	
10	d 17	
11	e 18	Cyrenius goes on in Syria Enrolling.
12	f 19	
13	g 20	
14	a 21	
15	b xxij	
16	C 23	
17	d 24	
18	e 25	
19	f 26	
20	g 27	
21	a 28	New ☾ at hor. 15. min. 12. a. n. Sivan True. ☉ enters II. And holds 31 daies. Sivan Calip. hath 30 Dayes.
22	b xxix	
23	C 30	
24	d 1	
25	e 2	
26	f 3	INCARNATION Moneth the I Id.
27	g 4	
28	a 5	
29	b vj	
30	C 7	
31	d 8	PENTECOST Feat.

A Kalendar for the *Julian* Year. 45. 119

Caf. Augst. Since the Fall of *Troy* are 1182 years complet on *June*
Emp. the 22d.
the 29th

JUNE hath XXX daies.

Festivals, and Story.

Jul. aec.	Week d.	Jews ac.	
1	e	10	
2	f	11	
3	g	12	
4	a	13	
5	b	xiv	
6	C	15	
7	d	16	<i>Cyrenius</i> in <i>Syria</i> goes on with his Enrollments.
8	e	17	
9	f	18	
10	g	19	
11	a	20	
12	b	xxj	
13	C	22	
14	d	23	
15	e	24	
16	f	25	
17	g	26	
18	a	27	
19	b	xxviiij	New ☾ at hor. 3. min. 56. after noon.
20	C	29	<i>Tammuz</i> True, or Moneth IVth.
21	d	30	<i>Tammuz</i> Calip. hath 29 daies. <i>Troys</i> Fall.
22	e	1	
23	f	2	☉ enters ☿ at h. 15. m. 15. a. n. and holds 31 daies.
24	g	3	S: <i>JOHN BAPTIST</i> is Born <i>Luke</i> 1. 57.
25	a	4	<i>INCARNATION</i> Moneth II Id.
26	b	v	(<i>us</i> goes out of Power,
27	C	6	<i>Augustus</i> enters the 23d of <i>Tribunat</i> , Anthour. But <i>Tiberi-</i>
28	d	7	The Virgin <i>MARY</i> is still at <i>Hebron</i> . And <i>Zachary</i> is
29	e	8	as yet speechless. <i>Luk</i> 1. 56. &c. <i>vrr.</i> 20th,
30	f	9	

Ges. Augst. Since the first *Olympiade* of *Iphitus* was acted *July* the
Emper. 6th are years 775 compleat.
 the 29th.

JULY hath XXXI daies.			Festivals, and Story.		
Jul. acc.	Weekd.	Jews acc.			
1	a	10	St <i>JOHN BAPTIST</i> is Circumcised. And the <i>VIRGIN MARY</i> is present as a witness. Also <i>Zacharias</i> recovers his speech again. <i>Luke</i> 1. 56, 57. and 63. with <i>Isa.</i> 8. 233.		
2	b	11			
3	c	xij			
4	d	13			
5	e	14			
6	f	15	Full Moon. The 4 year of <i>Olymp.</i> 193.		
7	g	16	A Fast of the <i>Jews</i> . <i>Cyrenius</i> still continues in <i>Syria</i> Enrolling.		
8	a	17			
9	b	18			
10	c	xix			
11	d	20			
12	e	21	<i>Tiberius Nero</i> at <i>Rhodes</i> , out of all Power, and Place, at the 5th years end of his Exile grows Melancholly, <i>Suet.</i> B. 3.		
13	f	22			
14	g	23			
15	a	24			
16	b	25			
17	c	xxvj	The Blessed <i>VIRGIN</i> returns home to <i>Nazareth</i> . <i>Luke</i> 1. 56.		
18	d	27	New ☾ at hor. 16. min. 39. afr. noon. <i>Ab. True.</i> <i>Ab. Calip.</i> or Moneth V th. hath 30 dayes. ☉ enters ♈ and holds 31 dayes.		
19	e	28			
20	f	29			
21	g	1			
22	a	2			
23	b	3	A Fast of the <i>Jews</i> .		
24	c	iv			
25	d	5			
26	e	6			
27	f	7			
28	g	8			
29	a	9			
30	b	10			
31	c	xj			

A Kalendar for the Julian Year 45.

121

Cæs. Augst. Since *Alexandria* taken by *Augustus*; And *Egypt* became a Roman Province, are 29 years compleat *Aug.* the 29th, or rather 31st.

AUGUST hath XXXI. Dayes.		
Festivals, and Story.		
1	C	12
2	d	13
3	e	14
4	f	15
5	g	16
6	a	17
7	b	xviiij
8	C	19
9	d	20
10	e	21
11	f	22
12	g	23
13	a	24
14	b	xxv
15	C	26
16	d	27
17	e	28
18	f	29
19	g	30
20	a	1
21	b	ij
22	C	2
23	d	3
24	e	4
25	f	5
26	g	6
27	a	7
28	b	8
29	C	9
30	d	10
31	e	11

Julia begins her second years exile in *Pandataria*. *Sect.*

The *VIRGIN MARY* with her Great Belly at *Nazareth* *Luke* 1. 26. 56.

Cyrenius about this time is entered with his Enrollments into *Phœnicia*.

New ☾ at hor. 5. min. 23. a. m. *Elul True*: or d Moneth. *Vith.* *Elul Calip*: hath 29 Dayes.

The year of *Nabonassar* 748 enters. ☉ enters *MX*. And holds 31 daies.

Since *Alexandria* taken, and *M. Antonius* slain, And *Augustus* became sole Monarch of the World, are 29 years ensuing.

Ces. August.
Emper.
the 30th.

Since the Famous Battle at *Actium* on the 3d of *Sept.*
are 30 years compleat.

			SEPTEMBER. hath XXX daies.
			Festivals, and Story.
1	f	13	<i>Mary's</i> great belly discovers it self, and <i>Joseph</i> to whom she is espoused perceives it <i>Mat. 1. 18.</i> And is therefore minded to put her away: Yet out of kindness to Her credit contrives to do it privately. <i>Mat. 1. 19.</i>
2	g	14	
3	a	15	
4	b	xvj	
5	C	17	
6	d	18	
7	e	19	
8	f	20	
9	g	21	
10	a	22	
11	b	xxiij	<i>Cyrenius</i> goes on with his Descriptions and is now about <i>Tyre</i> and <i>Zidon.</i>
12	C	24	
13	d	25	
14	e	26	
15	f	27	
16	g	28	New <i>Q</i> at h. 18. min. 9. aft. n. <i>Tisri Trus.</i> <i>Tisri</i> or Moneth <i>VIIth Calip.</i> hath 30 daies. The Feast of TRUMPETS. A Fast of the <i>Jews.</i>
17	a	29	
18	b	i	
19	C	2	
20	d	3	
21	e	4	The SABBATTICAL Year holds on. Since the first Consulship of <i>Augustus</i> the Emperour are 43 years entering. (Mon. <i>VI.</i>
22	f	5	
23	g	6	
24	a	7	
25	b	viii	
26	C	9	☉ enters <i>♈</i> at h. 0. m. 30. a. n. and holds 30 dai. <i>Incarvation</i>
27	d	10	
28	e	11	
29	f	12	
30	g	13	
			The Fast of RECONCILIATION. <i>Levit. 16.</i>

Ces. August. Since the Account *Selenc. Alexandrian* began are 311
 Emper, years compleat.
 the 30th.

OCTOBER hath XXXI daies.

Festivals, and Story.

Jul. acc.	Week d.	Days acc.	
1	a	14	Since the Account <i>Sel. Alexandrian</i> : 12 years enter.
2	b	15	1 The Feast of TABERNACLES.
3	c	16	2 <i>Joseph</i> in a Dream is satisfi'd concerning the Chastity of his
4	d	17	3 <i>Esposued</i> Wite : Understands how she is
5	e	18	4 with Child by the <i>Holy Ghost</i> And being commanded
6	f	19	5 to Marry her, he does so <i>Mat. i. 20. 24.</i>
7	g	20	6
8	a	21	7
9	b	xxij	The last and Great Day.
10	c	23	
11	d	24	
12	e	25	
13	f	26	<i>Cyrenius</i> going on Enrollments, seemsto be now about
14	g	27	<i>Ptolemais</i> , and <i>Cesarea</i> .
15	a	28	
16	b	xxix	
17	c	30	New ☾ at ho. 6, min. 53. a. n <i>Marches True.</i>
18	d	1	<i>Marchesum</i> or Moneth <i>VIIth.</i> <i>Calip.</i> hath 29 daies,
19	e	2	<i>Joseph</i> and <i>Mary</i> his Wife work for their living. <i>Mat. 6. 3.</i>
20	f	3	
21	g	4	
22	a	5	
23	b	vj	
24	c	7	☉ enters ♍. And holds 29 daies. INCARNATION
25	d	8	(Moneth <i>VIIth.</i>)
26	e	9	
27	f	10	
28	g	11	
29	a	12	
30	b	xij	
31	c	14	

Caf. August Since our Saviours *Incarnation* *Novemb.* the 25th are
Emper. 8 moneths.
 the 30th.

NOVEMBER hath XXX. daies.		
Festivals, and Story.		
Jul. acc.	Week d	Leasec
1	d	15
2	e	16
3	f	17
4	g	18
5	a	19
6	b	xx
7	c	21
8	d	22
9	e	23
10	f	24
11	g	25
12	a	26
13	b	xxvij
14	c	28
15	d	29
16	e	1
17	f	2
18	g	3
19	a	4
20	b	v
21	c	6
22	d	7
23	e	8
24	f	9
25	g	10
26	a	11
27	b	xij
28	c	13
29	d	14
30	e	15

Jeroboms mock Feast 1. Km. 12. 32.

Joseph and *Mary* dwelling at *Nazareth*, work for their livelyhood. *Mar.* 6. 3.

New ☾ at hor. 19. min. 37. after noon. *Chasteu True.*
Chasteu, or Moneth *IXth.* *Calip.*

☉ enters ♊ and holds 29 daies.

Incarnation Moneth *V II Ith.*

Cyrenius is Enrolling about *Gaza*, and *Askelon*.

A Kalendar for the *Julian* year 45. 125

Cæs. Augst. *Jesus Christ* is Born and Enrolled at *Bethlehem*, *Decem-*
Emper. ber the 25th at Mid-night.
the 30th.

		DECEMBER hath XXXI daies.	
		Festivals, and Story.	
Cal.	Week d.	Days	
1	f	16	
2	g	17	
3	a	18	
4	b	xix	
5	C	20	
6	d	21	
7	e	22	
8	f	23	<i>Cerinius</i> cometh to <i>Jerusalem</i> with his Descriptions
9	g	24	<i>Jos. Ant. B. 18. Ch. 1.</i> with <i>Ch. 17. Ch. 5.</i>
10	a	25	The Feast of DEDICATION
11	b	xxvj	1 The People refuse to swear Allegiance to <i>Cæsar</i>
12	C	27	2 perswaded by <i>Foazar</i> do swear. <i>Jos. Ant. B. 17. Ch. 3.</i>
13	d	28	3 But the <i>Pharisees</i> still refuse.
14	e	29	4
15	f	30	5 New \mathcal{C} at h. 8. m. 3 1. aft. n. <i>Thebeth True.</i>
16	g	1	7 <i>Thebeth</i> or Moneth Xth. <i>Calip.</i>
17	a	2	The <i>Pharisees</i> are Fined by <i>Herod</i> , for refusing to
18	b	iiij	swear. <i>Jos. Ant. B. 17. Ch. 3.</i>
19	C	4	
20	d	5	
21	e	6	
22	f	7	
23	g	8	\odot enters \vee S at h. 11. m. 57, a. n. And holds 29 daies.
24	a	9	<i>Joseph</i> and <i>Mary</i> come to <i>Bethlehem</i> to be Cented:
25	b	x	<i>JESUS CHRIST</i> is Born. (and Enrolled by <i>Cyre-</i>
26	C	11	<i>nus</i> , with his Father and Mo-
27	d	12	ther at <i>Bethlehem</i> . <i>Lu. 2. 4, 5, 6, 7.</i>
28	e	13	The <i>Eastern</i> Wise-men observe the <i>Star</i> which Demon-
29	f	14	strated that <i>Christ</i> was Born. <i>Mat. 2.</i>
30	g	15	The Wife of <i>Pharoras</i> <i>Herod</i> 's Brother, payeth the fine
31	a	16	imposed upon the <i>Pharisees</i> . <i>Jos.</i>

Year 1st af-
ter Bifex-
tile.

C. *Julius Caesar.*

L. *Emilius Paulus.*

} Consuls.

Jul. acc.	week d.	Jews acc.	JANUARY hath XXXI daies. Festivals, and Story.
1	a	xvi j	JESUS is Circumsised. The Julian year 46. And the year Roman, 5 begins. The Cycle of ☉ 80. and of ☿ 2. The Dominical Letter B.
2	B	18	
3	c	19	
4	d	20	
5	e	1	
6	f	22	The <i>Wise men</i> come to <i>Jerusalem</i> to enquire, and find out JESUS at <i>Bethlehem</i> . But depart back again another way. Whence <i>Herod</i> displeased, Plots the Murther of the Babe. <i>Mat. 2.</i>
7	g	23	
8	a	xxiv	
9	B	25	
10	c	26	
11	d	27	But is diverted for the present by means of Domestick broiles. New ☾ at h. 21. m. 5. after noon. <i>Shebeth True.</i> <i>Shebeth</i> or Moneth <i>XIth Calp.</i>
12	e	28	
13	f	19	
14	g	1	
15	a	ij	
16	B	3	<i>Herod</i> being angry with the Wife of <i>Pheroras</i> : <i>Pheroras</i> and his Wife leave the Court, and go away to live beyond <i>Jordan</i> . <i>Jos. Ant. B. 17. Ch. 3.</i>
17	c	4	
18	d	5	
19	e	6	
20	f	7	
21	g	8	☉ enters ♊. And holdeth 29 daies. <i>Herod</i> falls sick, and sends for <i>Pheroras</i> , who refuses utterly to come at him. <i>Jos. Ant. B. 17. Ch. 3.</i>
22	a	ix	
23	B	10	
24	c	11	
25	d	12	
26	e	13	
27	f	14	
28	g	15	
29	a	xvj	
30	B	17	
31	c	18	

A Kalendar for the *Julian* year 46. 127

Ces. August. Since the Universal Desolation of *Judea* was accomplished, as ending of the year are 586 years compleat.
Emper.
the 30th.

		FEBRUARY hath XXVIII daies.	
		Festivals, and Story.	
1	d	19	
2	e	20	<i>JESUS</i> is presented in the <i>Temple</i> . And <i>Joseph</i> warned by an <i>Angel</i> in his dream of <i>Herods</i> purpose, departeth away with <i>Mary</i> his Wife, and <i>Blessed Babe</i> , to go down into <i>Egypt</i> <i>Luke</i> . 2, 22. <i>Mat</i> 2, 14.
3	f	21	
4	g	22	
5	a	xxiij	
6	B	24	
7	c	25	
8	d	26	
9	e	27	<i>Herod</i> recovers of his sickness.
10	f	28	
11	g	29	
12	a	xxx	New <i>C</i> at h. 9. m. 49 a. n. <i>Adar True</i> .
13	B	1	<i>Adar</i> or Moneth <i>XI Ish</i> . <i>Calip</i> hath 29 daies.
14	c	2	<i>Jos</i> ph and his company arrive at <i>Hermopolis</i> in <i>Egypt</i> , and dwell there, <i>Mat</i> 2. 14.
15	d	3	
16	e	4	
17	f	5	
18	g	6	
19	a	vij	☉ enters ♋ and holds there 31 daies.
20	B	8	
21	c	9	<i>Cyrenius</i> is describing in <i>Judea</i> , <i>Peroras</i> falls sick beyond <i>Jordan</i> . <i>Jos</i> . <i>Ant</i> . B. 17. Ch. 3.
22	d	10	
23	e	11	
24	f	12	
25	g	13	
26	a	xiv	The Feast of <i>PURIM</i> . the 1st.
27	B	15	<i>PURIM</i> . IIId.
28	c	16	<i>Herod</i> hearing of his Brothers sickness, goes to visit him. <i>Jos</i> . <i>Ant</i> . B. 17. Ch. 3.

Ces. August.
Emper.
the 30th.

Since the *Incarnation* it is one year, on the 25th day of
March.

MARCH hath XXXI dayes.		
Festivals, and Story.		
1	d 17	
2	e 18	
3	f 19	<i>Pheroras</i> overcome with <i>Herods</i> kindness preventeth the intended treachery of <i>Antipater</i> to poison him. <i>Jos.</i>
4	g 20	<i>Ant. B. 17. Ch. 17.</i>
5	a xx1	
6	B 22	
7	c 23	<i>Cyrenius</i> goes on Describing in <i>Idamen.</i>
8	d 24	
9	e 25	
10	f 26	<i>Pheroras</i> dying the Treason of <i>Antipater</i> is discovered.
11	g 27	<i>Jos. Ant. B. 17.</i>
12	a xxviij	
13	B 29	New Cath. 22. min. 33. aft. n. <i>Abib Trus. Abib Calip.</i>
14	c 1	or Moneth Ist.
15	d 2	1 <i>Abib Transit.</i> hath 30 daies. Since the death of the Fa-
16	e 3	2 mous C <i>Julius Caesar</i> 44 th.
17	f 4	3
18	g 5	4 <i>Joseph</i> with <i>Mary</i> his Wife, and the Ever Blessed dwel
19	a vj	v safe in <i>Egypt.</i>
20	B 7	6
21	e 8	7 The year of the WORLD 4002. enters.
22	d 9	8 ☉ enters ♀ at h. 11. m 49. a. m. and holds 31 daies.
23	e 10	9
24	f 11	10
25	g 12	11 The year Annivers. of INCARNATION I. enters
26	a xiiij	xij
27	B 14	13
28	c 15	14 The PASSEOVER is eaten 1st Even.
29	d 16	15 1 The Feast of UNLEAVENED BREAD.
30	e 17	16 2
31	f 18	17 3

A Kalendar for the *Julian* Year 46. 129

Ces. August. Since *Solomons* Temple founded, *Zif* 15th, are 1014
Emp. years compleat,
the 30th.

		APRIL hath XXX daies.	
		Festivals, and Story.	
1	<i>g</i> 19	18	4
2	<i>a</i> xx	xix	5
3	<i>B</i> 21	20	6
4	<i>c</i> 22	21	7
5	<i>d</i> 23	22	8
6	<i>e</i> 24	23	
7	<i>f</i> 25	24	
8	<i>g</i> 26	25	
9	<i>a</i> xxvij	xxvj	9
10	<i>B</i> 28	27	10
11	<i>c</i> 29	28	
12	<i>d</i> 30	29	11
13	<i>e</i> 1	30	12
14	<i>f</i> 2	1	13
15	<i>g</i> 3	2	
16	<i>a</i> iv	iii	
17	<i>B</i> 5	4	14
18	<i>c</i> 6	5	15
19	<i>d</i> 7	6	16
20	<i>e</i> 8	7	17
21	<i>f</i> 9	8	18
22	<i>g</i> 10	9	19
23	<i>a</i> xj	x	20
24	<i>B</i> 12	11	21
25	<i>c</i> 13	12	22
26	<i>d</i> 14	13	23
27	<i>e</i> 15	14	24
28	<i>f</i> 16	15	25
29	<i>g</i> 17	16	26
30	<i>a</i> xxvij	xxvi	27

Caf. August. Since *Jefus Chrift* was born *May* the 25th, are 5
Emp. moneths.
 the 30th.

Jul. acc.	Week.	Jews acc.	
			MAY hath XX XI daies.
			Festivals, and Story.
1	B	18	<i>Herod</i> is still busied in wracking of confessions about his Sons Treason. <i>Jes. Ant. B. 17. Ch. 7.</i>
2	c	19	
3	d	20	
4	e	21	
5	f	22	
6	g	23	
7	a	xxiv	
8	B	25	
9	c	26	
10	d	27	New \odot at h. o. m. 1. aft. n. <i>Sivan True.</i> <i>Sivan</i> or Moneth I <i>Fld Calif.</i> <i>Sivan Tradit.</i> hath 30 daies.
11	e	28	
12	f	29	
13	g	1	
14	a	ij	
15	B	3	<i>Cyrenius</i> is describing in <i>Arabia.</i>
16	c	4	The Feast of PENTECOST.
17	d	5	
18	e	6	
19	f	7	
20	g	8	
21	a	ix	\odot enters II. and holds there 31 daies.
22	B	10	
23	c	11	
24	d	12	
25	e	13	
26	f	14	<i>Joseph</i> and <i>Mary</i> with the Blessed Babe continue in <i>A-</i> <i>Egypt</i> still. <i>Mat. 2. 14.</i>
27	g	15	
28	a	xvj	
29	B	17	
30	c	18	
31	d	19	

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Caf. Auguft Since *Troys* Fall on the 22d of *June*. are years compleat
 Emper. 1183.
 the 30th.

		JUNE hath XXX daies.	
		Festivals, and Story.	
Jul. acc.	Week d.	Idus	
1	e	20	
2	t	21	<i>Herod</i> continues tormenting himself, and torturing wit- nesses about his Son. <i>Jos. & Aug. B. 17. Ch. 7.</i>
3	g	22	
4	a	xxiij	
5	B	24	
6	c	25	
7	d	26	
8	e	27	<i>Cyrenius</i> goes on Enrolling in and about <i>Arabia.</i>
9	f	28	
10	g	29	New ☾ at h. 12. min. 45. aft. n. <i>Tammuz True.</i>
11	a	xxx	<i>Tammuz</i> or Moneth I <i>Vib. Calip.</i>
12	B	1	<i>Tammuz Transit.</i> hath 29 daies.
13	c	2	
14	d	3	
15	e	4	<i>Francus</i> King of the German <i>Sicambers</i> dyes, after 28 years Reign. Whom <i>Clogio</i> his Son succee' 22 years. 22.
16	f	5	
17	g	6	
18	a	vij	
19	B	8	
20	c	9	
21	d	10	
22	e	11	Since the fall of <i>Tro</i> : are years 1183.
23	f	12	☉ enters ☾ at h. 21. m. 4. a. n. 31 daies.
24	g	13	St <i>JOHN BAPTIST</i> year I. Annivers.
25	a	xiv	
26	B	15	
27	c	16	
28	d	17	Since the first Period of <i>Calippus</i> are years 331.
29	e	18	
30	f	19	

Caf. Augst. Since the first Olympiade of Iphitus was acted, are years
 Emp. compleat 776.
 the 30th

JULY hath XXXI daies.		
Festivals, and Story:		
Jul. acc.	Week d.	Jews ac.
1	g	20
2	a	xxj
3	B	22
4	c	23
5	d	24
6	e	25
7	f	26
8	g	27
9	a	xxviij
10	B	29
11	c	1
12	d	2
13	e	3
14	f	4
15	g	5
16	a	vj
17	B	7
18	c	8
19	d	9
20	e	10
21	f	11
22	g	12
23	a	xiiij
24	B	14
25	c	15
26	d	16
27	e	17
28	f	18
29	g	19
30	a	xx
31	B	21

Jos: ph and his company are safe in *Aegypt*.

New ☾ at h. 1. m. 29. after noon. *Ab Trus.*
Ab or Moneth Vth. *Calip.*

Ab Tradis. hath 30 daies.

But King *Herod* upon his Throne is so tormented with remembrance of his Sons Disloyalty; That he hath no leisure to remember *Beshlehem*, *Jos. Ant. B. 17. Chap. 7*

The 6th year ends of *Tiberius* at *Rhodes*, and the first of his Melancholly. *Suet.*

☉ enters ♏ And holds 31 daies.

Full Moon. The *Olympick Games* are now acted, Where-
 at *Damaratus* of *Ephesus*, Winns the Race a second time.
 at *Olymp.* 195. years *Iphis.* 777 enters.

C. renius is Describing in *Arabia*.

Cæs. August. Since *Nabonassar* began to Reign, are years *Nab.* 749.
Emper. on *August* the 28th enters,
the 3^d th.

<i>Jul. acc.</i>	<i>Week d.</i>	<i>Jews ac.</i>	AUGUST hath XXXI. Dayes. Festivals, and Story.
1	c	22	
2	d	23	<i>Joseph</i> and <i>Mary</i> follow their work in <i>Aegypt</i> : And though Exiles there, yet get a poor livelyhood in peace.
3	e	24	
4	f	25	
5	g	26	
6	a	xxvij	
7	B	28	
8	c	29	New ☾ at h. 14. m. 13. a. n. <i>Elul</i> True.
9	d	30	<i>Elul</i> or Moneth V Ith. <i>Calip.</i>
10	e	1	<i>Elul</i> <i>Tradit.</i> hath 29 daies.
11	f	2	
12	g	3	
13	a	iv	
14	B	5	<i>Julia</i> begins her 3 ^d year of Exile in <i>Panditaria.</i> <i>Suet.</i>
15	c	6	
16	d	7	
17	e	8	
18	f	9	
19	g	10	
20	a	xj	<i>Herod</i> continues tormented in mind. But <i>Antipater</i> as yet comes not home. <i>Jos. Ant.</i> B. 17. Chap. 9, 10.
21	B	12	
22	c	13	
23	d	14	
24	e	15	☉ enters ♍. and holds there 31 daies.
25	f	16	
26	g	17	
27	a	xvij	
28	B	19	
29	c	20	
30	d	21	<i>Cyrenius</i> goes on Describing in <i>Morb</i> Countrey.
31	e	22	

Cæs. August.
Emper.
the 30th.

Since the first Consulship of *Augustus* are 44 years en-
tring *September* 22d.

SEPTEMBER hath XXX daies.		
Festivals, and Story.		
1	f	13
2	g	14
3	a	xxv
4	B	16
5	c	17
6	d	18
7	e	19
8	f	1
9	g	2
10	a	iiij
11	B	4
12	c	5
13	d	6
14	e	7
15	f	8
16	g	9
17	a	1
18	B	11
19	c	12
20	d	13
21	e	14
22	f	15
23	g	16
24	a	xvij
25	B	18
26	c	19
27	d	20
28	e	21
29	f	22
30	g	23

The great Battle at *Actium* years 31.

New ☾ at hor. 2 min. 57. after Noon.
Tisri True, and *Calip* or Moneth V IIth.
Tisri Tradit. hath 30 daies. The Feast of TRUMPETS.
The 3d year after *Sub.* This year they Sow and Reap.
A Fast Day.

The Fast of RECONCILIATION.

1 The Feast of TABERNACLES.

☉ enters ♈, at h. 6. m. 19. a.n. and holds 20.

The last and Great Day.

Cæs. August. Since the Account *Seleuc. Alexandrian* began, are years
Emper, compleat. 312.
the 31th.

Jul. acc.		week d.	Jews ac.	OCTOBER hath XXXI daies.	
				Festivals, and Story.	
1	a	xxiv		The Account <i>Seleuc. Alexandrian</i> begins.	
2	B	25		<i>Quintilius Varus</i> President of Syria, comes to <i>Jerusalem</i>	
3	c	26		to visit <i>Herod. Jos. Ant. B. 17 Ch. 7.</i>	
4	d	27			
5	e	28			
6	f	29		New \odot at h. 15 m. 41. a. n. <i>Marches, Trac.</i>	
7	g	30		<i>Marchesuan</i> or Moneth VII Ith <i>Calip.</i>	
8	a	i		<i>Marchesuan Tradit.</i> hath 29 daies.	
9	B	2			
10	c	3			
11	d	4		<i>Herod</i> is still plagued with much sollicitation, listening,	
12	e	5		enquiring, and torturing of many People. <i>Jos. Ant.</i>	
13	f	6		B. 17. Ch. 7.	
14	g	7			
15	a	viii			
16	B	9		Whence the <i>Innocents</i> of <i>Bethlehem</i> hitherto escape his	
17	c	10		rage.	
18	d	11			
19	e	12		<i>Antipater</i> arrives from <i>Rome</i> 7 months after his treason	
20	f	13		discovered. And is accused, convicted, and cast in	
21	g	14		Prison. <i>Jos. Ant. B. 17. Ch. 7.</i>	
22	a	xv		<i>Jerobcanus</i> mock <i>Faust</i> 1. <i>Kin. 12. 37.</i>	
23	B	16			
24	c	17			
25	d	18		\odot enters M and holds 20 daies.	
26	e	19			
27	f	20		<i>Cyrenus</i> goes on describing beyond <i>Joridar</i> , and in <i>Am-</i>	
28	g	21		mon Country.	
29	a	xxij			
30	B	23			
31	c	24		<i>Herod</i> writes to <i>Augustus</i> about his Sons the son <i>Jos. Ant.</i>	

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Cæs. August Since the Birth of *Christ*, *November* the 25th, are 11
Emper. years compleat.
 the 31th.

<i>Jul. acc.</i>	<i>week d.</i>	<i>Lev. acc.</i>	NOVEMBER hath XXX. daies. Festivals, and Story.
1	d	25	Before the answer comes from <i>Augustus</i> , <i>Herod</i> falls desperately sick, <i>Jos. Ant.</i> B. 17. Chap. 9. 10.
2	e	26	
3	f	27	
4	g	28	
5	a	xxix	
6	B	1	New ☾ at h. 4. m. 25. after noon, <i>Chasleu True.</i> and <i>Calip.</i> or Moneth I Xth.
7	c	2	<i>Chasleu Tradit.</i> hath 30 daies.
8	d	3	
9	e	4	
10	f	5	
11	g	6	
12	a	vij	<i>Herod</i> sickness increaseth with miserable torment to him both in Body and Mind, <i>Jos. Ant.</i> B. 17. Ch. 9. 10.
13	B	8	
14	c	9	
15	d	10	
16	e	11	
17	f	12	Wherefore He is carryed to the Hot Baths beyond <i>Jordan</i> for ease. <i>Jos. Ant.</i> B. 17. Chap. 9. 10
18	g	13	
19	a	xiv	
20	B	15	
21	c	16	
22	d	17	☉ enters ♈ and holds daies.
23	e	18	
24	f	19	
25	g	20	
26	a	xxj	
27	B	22	<i>JESUS CHRIST</i> Eleven moneths old is in safety with his Parents at <i>Hermopolis</i> in <i>Egypt.</i> <i>Mat.</i> 2. 14.
28	c	23	
29	d	24	
30	e	25	
31	f	26	

Cyrenius about *Damascus* Enrolleth

A Kalendar for the *Julian* year 46. 137

Cæs. August. Since *Christ* was born, *December* the 25th, is one whole
Emper. year.
the 31th.

JUL. ACC.		WEEK D.	LEW. SEC.	DECEMBER hath XXXI daies.
				Festivals, and Story.
1	f	26		
2	g	27		<i>Herod</i> finds no ease at the <i>Hôr Baths.</i> <i>Jos. A.B. 17. ch. 9. 10</i>
3	a	xxviii		
4	B	29		New ☾ at hor. 17. min. 10. a.n. <i>Thebeth True.</i>
5	c	30		<i>T. ebeth</i> or Moneth Xth. <i>Calip.</i>
6	d	1		<i>Thebeth Tradis.</i> hath 29 daies.
7	e	2		
8	f	2		
9	g	3		
10	a	4		<i>Herod</i> receives Letters from <i>Augustus</i> with
11	B	v		dispose of his Son at his own pleasure. <i>J. A.B.</i>
12	c	6		
13	d	7		
14	e	8		
15	f	9		He returns from the <i>Hôr Baths</i> to his Palace at <i>J.</i>
16	g	10		<i>cho. Jos. Ant. B. 17. Ch. 9. 10.</i>
17	a	11		
18	B	xij		And fearing death, But yet breathing slaughter, He
19	c	13		remembers the Babe spoken of by the <i>Wise-men Mat. 2.</i>
20	d	14		
21	e	15		
22	f	16		
23	g	18		☉ enters ♊ at h. 17. m. 45 a.n. and holds there 29 daies.
24	a	xix		And sends forth Hang-men to slay the <i>Innocents.</i>
25	B	20		<i>Nativity</i> of <i>CHRIST</i> Anniverf. I.
26	c	21		<i>Cyrenius</i> is still describing in <i>Palmyra.</i>
27	d	22		
28	e	23		The <i>INNOCENTS</i> at <i>Bethlehem</i> , all of two years
29	f	24		old and under, suffer Martyrdom for <i>Christ's</i> sake, by
30	g	25		<i>Herods</i> bloody command: And amongst others perisheth
31	a	xxvj		a Son of <i>Herods</i> , there at <i>Nurse. Mat. 2. 16. 17. 18.</i>

Year 3d
after
Bissextile.

P. *Vinitius Nepos.* } Consuls.
P. *Albinus Varus.* }

Jul. acc.	week d	Jews acc.
1	A	27
2	b	28
3	c	29
4	d	1
5	e	2
6	f	3
7	g	iv
8	A	5
9	b	6
10	c	7
11	d	8
12	e	9
13	f	10
14	g	xj
15	A	12
16	b	13
17	c	14
18	d	15
19	e	16
20	f	17
21	g	xviii
22	A	19
23	b	20
24	c	21
25	d	22
26	e	23
27	f	24
28	g	xxv
29	A	6
30	b	7
31	c	8

JANUARY hath XXXI daies.

Festivals, and Story.

CIRCUMCISION. Annivers. I. *Julian.*

New ☾ at h. 5. m. 54. after noon.

Shebet Trus. and *Calip.* or Moneth *XIth.*

Shebet Tradit. hath 30 daies.

EPIPHANY. Annivers. I.

Julian year 47. and year *Roman* 754. entered *January*

1st The Cycle of ☉ 11. and of the ☾ 3. The Dom. let. A

Cyrenius is still carrying on his descriptions about *Cale-*
syria, and by the River *Euphrates*.

☉ enters ♍. and holds there 29 daies.

Herods distemper increases, and *Antipater* hopes. *Jos.*
Ans. B. 17. Ch. 10.

Joseph and his company are still dwelling in *Egypt.*
Mat. 2. 14.

A Kalendar for the *Julian* year 47. 119

Ces. August. Since the Desolation of *Judas*, wrought by the *Babylonians*, and the Captivity began, are 587 years. Computat. the 31th.

FEBRUARY hath XXVII daies,		
Festivals, and Story.		
1	d	29
2	e	30
3	f	1
4	g	1j
5	A	2
6	b	4
7	c	5
8	d	6
9	e	7
10	f	8
11	g	ix
12	A	10
13	b	11
14	c	12
15	d	13
16	e	14
17	f	15
18	g	xvj
19	A	17
20	b	18
21	c	19
22	d	20
23	e	21
24	f	22
25	g	xxiii
26	A	24
27	b	25
28	c	26

New ☾ at h. 18. m. 35, after noon. *Adar Trus.*
Adar Calip. or Moneth X 11th. *Presentation.*
Adar Tradis. hath 29 daies.

Cyrenius in *Ca'o-syria*, carryes on his descriptions.

The Feast of PURIM the 1st.
 PURIM 11d.

☉ enters ♋. and holds 30 daies.

JESUS CHRIST in *Agypt* with his Parents increaseth in Growth, *Luke 2. 40.*

Herod's sickness increases with vehement torment. *Jos. 10*

He summons in all the Nobility, and great rich Men, and imprisons them. *Jos. Ant. B. 1. Chap. 7.*

Cæs. Augst.
Emper.
the 31th.

Since the *Incarnation of Christ*, March the 25th are years
complear 1.

MARCH hath XXXI dayes.			Festivals, and Story.		
Julian	Week	Lew. Sac.			
1	d	1			
2	e	8	New ☾ at ho. 7. min. 19. aft. noon. <i>Vendar True.</i>		
3	f	9	<i>Vendar Calip.</i> or Moneth XII Ith.		
4	g	1	<i>Vendar Tradit.</i> hath 29 daies.		
5	A	2			
6	b	3			
7	c	4	<i>Cyrenius</i> about <i>Palmyrene</i> , and the River <i>Euphrates</i> goes on Describing.		
8	d	5			
9	e	6			
10	f	7	<i>Herod</i> desperatly afflicted and tormented, attempts to		
11	g	viiij	kill himself Whence a rumour flyes abroad, that <i>Herod</i>		
12	A	9	is dead. Whereat <i>Antipater</i> rejoyces. But <i>Herod</i>		
13	b	10	hearing thereof, commands him to be executed. <i>Jos.</i>		
14	c	11	<i>Ant</i> 17. Ch. 10.		
15	d	12	Since the death of <i>C. Julius Cæsar</i> the 45th.		
16	e	13			
17	f	14			
18	g	xv	And enjoyns his Sister to murder all the Nobility on		
19	A	16	the day of his death. <i>Jos. Ant. B. 17. Ch. 10</i>		
20	b	17	And after 5 daies, dyes <i>Herod</i> himself. And <i>Salome</i> de-		
21	c	18	livers the Nobility out of Prison. <i>Jos. Ant. B. 17. Ch. 10.</i>		
22	d	19	☉ enters ♀ at h. 17. m. 37. a. n. and holds 31 daies. And the		
23	e	20	WORLD'S Year 4003 begins.		
24	f	21			
25	g	xxij	INCARNATION Anniverf. II. <i>Archelaus</i> Son of		
26	A	23	<i>Herod</i> declared Heir to the Crown by <i>Herods</i> Will,		
27	b	24	assumes the Kingdomes, and Government <i>Jos. A. B. 17.</i>		
28	c	25			
29	d	26			
30	e	27	News comes to <i>Rome</i> , of the stirrs in <i>Germany</i> , and <i>Par-</i>		
31	f	28	thia <i>Vol. Par.</i>		

A Kalendar for the *Julian* Year 47.

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Cæs. August. Since *Rome* Founded *Ap.* 21st, the 754th years enters.
Emper.
the 31th.

JUL. ACC.		WEEK D.	LEAV. AC.	APRIL hath XXX daies.	
				Festivals, and Story.	
1	g	xxix		New ☾ at ho. 20, min. 3. a. n. <i>Abib True.</i>	
2	A	1		<i>Abib Calip.</i> or Moneth 1 st . hath 30 daies.	
3	b	2			
4	c	3			
5	d	4		<i>Cæsar Julius Cæsar</i> designed against the <i>Parthians</i> ; pre-	
6	e	5		pares for the expedition, <i>Suet. Vel. Pat.</i>	
7	f	6			
8	g	vij			
9	A	8			
10	b	9		The <i>Jews</i> mutiny, and <i>Archelaus</i> makes great slaugh-	
11	c	10		ters amongst them <i>Jos. Ant. B.</i> 17.	
12	d	11			
13	e	12		<i>Cyrenius</i> goes on Describing in <i>Palmyrene.</i>	
14	f	13			
15	g	xiv		The PASSEOVER eaten at Even.	
16	A	15	1	The Feast of UNLEAVENED BREAD.	
17	b	16	2		
18	c	17	3	The Daies of Unleavened Bread,	
19	d	18	4		
20	e	19	5		
21	f	20	6		
22	g	xxj	7	☉ enters ☿. And holds 31 daies.	
23	A	22			
24	b	23			
25	c	24		<i>Herod</i> is buryed, and <i>Archelaus</i> flatters the People in	
26	d	25		vain <i>Jos. Ant. B.</i> 17.	
27	e	26			
28	f	27			
29	g	xxvij			
30	A	29			

On August. Since Solomons Temple founded, in the moneth Zif the
 15th, are 1015 years.
 the 31th.

MAY hath XXXI daies.		
Festivals, and Story.		
Jul. acc.	Week d.	Jews ac.
1	b	30
2	c	1
3	d	2
4	e	3
5	f	4
6	g	v
7	A	6
8	b	7
9	c	8
10	d	9
11	e	10
12	f	11
13	g	xij
14	A	13
15	b	14
16	c	15
17	d	16
18	e	17
19	f	18
20	g	xix
21	A	20
22	b	21
23	c	22
24	d	23
25	e	24
26	f	25
27	g	xxvj
28	A	27
29	b	28
30	c	29
31	d	1
New ☾ at h. 8. m. 47. after noon. Zif True.		
Zif or Ijar Calip. or Moneth I Id. hath 29 daies.		
Archelaus and his Brethren repair to Rome before Augustus, in order to an Hearing about their Fathers Will.		
Jof. Ant. B. 17. Ch. 11.		
Cyrenius goes on still describing in Syria, Cernagana.		
Since Solomons Temple founded are years 1015.		
The Jews mutiny in the absence of Archelaus and commit robberies. Jof. Ant. B. 17.		
☉ enters II And holds 31 daies.		
Jof. Ant. B. 17. Ch. 11.		
Herods Sons have their hearing before Caesar, whereat Caius is present, and Archelaus is declared Esnark, and Herod and Philip Tetrarchs.		
New ☾ at h. 21. m. 31, after noon, Sivan True.		
Sivan Calip. or Moneth II Id hath 30 daies.		

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Caf. Augst. Since the Fall of Troy, June the 22d, are years compleat
Emp. 1184.
 the 31th

JUNE hath XXX daies.		
Festivals, and Story.		
1	e	2
2	f	3
3	g	4
4	A	5
5	b	6
The Feast of PENTECOST.		
6	c	7
7	d	8
8	e	9
9	f	10
10	g	11
11	A	12
12	b	13
13	c	14
14	d	15
15	e	16
<i>Archelaus</i> returns home. <i>Jos. Ant.</i>		
16	f	17
17	g	xviiij
18	A	19
19	b	20
20	c	21
21	d	22
22	e	23
23	f	24
24	g	xx
25	A	26
Here <i>Tiberius Nero</i> from <i>Rhodes</i> , waits upon him. But is despised. <i>Suet.</i> ☉ enters ♄ at h. 2. m. 52. and holds 31 daies. JOHNS Nativity. Annivers. II.		
26	b	27
27	c	28
28	d	29
29	e	30
30	f	1
<i>Tiberius</i> returns to <i>Rhodes</i> discontented <i>Sueton.</i> New ☾ at hor. 10. min. 15. after noon. <i>Tammuz True.</i> <i>Tammuz Calip.</i> or Moneth IVth. hath 29 daies.		

Cæs. August. Since the first *Olympiade* of *Iphitus* was acted, are years
 Emper. compleat 777.
 the 31th.

JULY hath XXXI daies. Festivals, and Story.		
Jul. acc.	Week	Lev. acc.
1	g	ij
2	A	3
3	b	4
4	c	5
5	d	6
6	e	7
7	f	8
8	g	ix
9	A	10
10	b	11
11	c	12
12	d	13
13	e	14
14	f	15
15	g	xvj
16	A	17
17	b	18
18	c	19
19	d	20
20	e	21
21	f	22
22	g	xxij
23	A	24
24	b	25
25	c	26
26	d	27
27	e	28
28	f	29
29	g	i
30	A	2
31	b	3

Joseph in *Egypt* warned by an *Angel* of *Herods* death, prepareth for his return home again *Mat. 2. 19, 20, 21.*

Caius toucheth upon the Coast of *Judea*, and divides *Herods* Inheritance amongst the Brethren, according to the determination of *Augustus. Suet. B. 3.*

The Full Moon 2d year of *Olymp. 195.* Year *Iphitus* 778 enter,

The 7th year ends of *Tiberius Nero* at *Rodes*,

One offers his service to *Caius* in *Syria*, to fetch him the Head of *Tiberius* from *Rhodes. Suet.*

☉ enters ♏. And holdeth 31 daies.

Joseph and *Mary* with the Child *JESUS*, come up out of *Egypt* into *Judea. Mat. 2.*

New ☾ at h. 22. m. 59. after noon. *Ab True.*

Ab Calip. or Moneth Vth. hath 39 daies,

(self unto *Caius. Suet.*

Cyrenius having ended his Descriptions, adjoyneth him.

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Caf. August. Since *Nabonassar* began to Reigne, and the *Nabonassarian* Emper. Account came up *Aug. 22d.* Are *Nabonassarian* years computed the 31th. *plear 749.*

AUGUST hath XXXI dayes.

Festivals, and Story.

Jul. acc.	Week d.	Leusac.	
1	c	4	<i>Herod Junior</i> called the <i>Fox</i> , is Tetrarch of <i>Galilee</i> . <i>Jos.</i>
2	d	5	<i>Ans. B. 17. B. 18.</i> <i>Philip</i> Brother of <i>Archelaus</i> is Tetrarch of <i>Iturea</i> and <i>Trachonitis</i> . <i>Joseph</i> and <i>Mary</i> hearing of <i>Archelaus</i> Reigning, goe dwell at <i>Nazareth</i> . <i>Mat. 2. 22. 23.</i> <i>Tiberius</i> hearing how one offered to fetch away
3	e	6	his head, Petitions <i>Augustus</i> that he may return to <i>Rome</i> <i>Suet. B. 3.</i>
4	f	7	
5	g	viii	
6	A	9	
7	b	10	
8	c	11	
9	d	12	
10	e	13	
11	f	14	
12	g	B	
13	A	15	<i>Cyrenius</i> complains of the ill carriage of <i>M. Lollius</i> the Tutor of <i>Caius</i> , that he corrupted him with Debaucheries <i>Tacit. B. 2.</i>
14	b	17	
15	c	18	
16	d	19	
17	e	20	
18	f	21	
19	g	xxi	<i>Julia</i> begins her 4th year of exile in <i>Panditania</i> . <i>Suet.</i>
20	A	23	
21	b	24	
22	c	25	The year of <i>Nabonassar</i> 750 enters. <i>Augustus</i> grants the Petition of <i>Tiberius</i> , that he may return, if <i>Caius</i> also consent. <i>Suet. B. 3.</i>
23	d	26	☉ enters <i>XX</i> and holds 31 daies.
24	e	27	
25	f	28	
26	g	xxix	
27	A	30	New ☾ at h. 11. m. 43. a. n. <i>Blul True.</i> <i>Eld. Calip.</i> or Moneth V Ith hath 29 daies.
28	b	1	
29	c	2	
30	d	3	
31	e	4	<i>JESUS</i> dwelleth at <i>Nazareth</i> with his Parents. <i>Mat. 2. 23</i>

Cas. August
Emper.
the 32th.

Since the great Battle at *Actium*, on Sept. the 3d,
are years compleat 32.

SEPTEMBER hath XXX dayes.			Festivals, and Story.		
Jul. acc.	Week d.	Levis c.			
1	f	5			
2	g	vj			
3	A	7			
4	b	8			
5	c	9			
6	d	10			
7	e	11			
8	f	12			
9	g	xij			
10	A	14			
11	b	15			
12	c	16			
13	d	17			
14	e	18			
15	f	19			
16	g	xx			
17	A	21			
18	b	22			
19	c	23			
20	d	24			
21	e	25			
22	f	26			
23	g	xxvij			
24	A	28			
25	b	29			
26	c	1			
27	d	2			
28	e	3			
29	f	4			
30	g	v			

Since the Battel at *Actium*, years 32. *Caius* ar riveth
in *Armenia*, and the *Parthians* submit.

Ariobazanes is made King of *Armenia*, in place of *Artaxasdes*. *Vel. Pat. B. 2. ch. 102.*

Caius is offended with *M. Lollius* his Tutor: the great
and chiefest enemie of *Tiberius*. *Suet.*

And in the mean time the Petition of *Tiberius* arriving
with *Caius*, *Caius* grants him the liberty of return-
ing to *Rome*; only forbidding him to intermeddle
with State affairs. *Vel. Pat. Suet. B. 3.*

Since the first CONSULSHIP of *Augustus* are
Years 45. curr.

New ☾ at h. o. m. 27. a. n. ☉ enters ♈ at h. 10. m. 7. 30 dai.

Tisri True, and *Calip.* or Month V I Ith. The Feast of
TRUMPETS. The 3d year after SABBAT.

JESUS dwelleth with his Parents at *Nazareth*. *Mat.*
2. 23. *Luke* 2. 39. 51.

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Cæs. Augſt.
Emper.
the 34th.

Since the Account *Seleuc. Alexand.* began, and *Seleucus Nicator* began to reign, are years compleat 313.

			OCTOBER hath XXXI daies.	
			Festivals, and Story.	
1	A	6	Since the Account <i>Seleuc. Alexandrian</i> began are years 314 curr.	
2	b	7		
3	c	8		
4	d	9		
5	e	10		
6	f	11	The Fast of RECONCILIATION.	
7	g	xij	<i>M. Lollius</i> dies, and <i>Cyrenius</i> the Enroller is made Tutor to <i>Caius</i> . <i>Tacit. B. 3.</i>	
8	A	13		
9	b	14		
10	c	15	1 The Feast of TABERNACLES.	
11	d	16	2	
12	e	17	3	
13	f	18	4	
14	g	xix	5	
15	A	20	6	
16	b	21	7	
17	c	22	The Last and Great Day.	
18	d	23	<i>Tiberius Nero</i> comes to <i>Rome</i> in the 8th year current of his abode at <i>Rhodes</i> , And lives privately there. <i>Pat. B. 2. Suet. B. 3.</i>	
19	e	24		
20	f	25		
21	g	xxv	his abode at <i>Rhodes</i> , And lives privately there. <i>Pat. B. 2. Suet. B. 3.</i>	
22	A	27		
23	b	28	enters M and holds 29 daies. And New C at h. 13. m. 12. aft. n. <i>Marchesuan Trus.</i> and <i>Calipp.</i> or Month VIIth hath 29 Daies.	
24	c	29		
25	d	30		
26	e	1		
27	f	2		
28	g	ij		
29	A	4		
30	b	5		
31	c	6		

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Cæs. August.

Emper,
the 32d.

NOVEMBER hath XXX. Dayes.		
Festivals, and Story.		
1	d	7
2	e	8
3	f	9
4	g	x
5	A	11
6	b	12
7	c	13
8	d	14
9	e	15
10	f	16
11	g	xvij
12	A	18
13	b	19
14	c	20
15	d	21
16	e	22
17	f	23
18	g	xxiv
19	A	25
20	b	26
21	c	27
22	d	28
23	e	29
24	f	i
25	g	ij
26	A	3
27	b	4
28	c	5
29	d	6
30	e	7

Cains in Armenia stil. Vel. Pat.

Tiberius Nero at Rome. Vel. Pat. Suet.

☉ enters ♍, New ☾ at hor. 22 min. 56. after Noon,
Chasseu Cal.

Cyrenius Tutor to Cains. Tacit. B. 3.

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Ces. August. Since the Nativity of the Ever Blessed *Iesus Christ* December the 25th are 2 years.
Emper.
the 32d.

JUL. acc.		week d.	Lev. acc.	DECEMBER hath XXXI daies.
				Festivals, and Story.
1	f	8		
2	g	ix		
3	A	10		
4	b	11		
5	c	12		
6	d	13		
7	e	14		<i>Ioseph</i> and <i>Mary</i> with the Blessed Babe our Lord <i>Iesus</i>
8	f	15		<i>Christ</i> dwell at <i>Nazareth</i> , and there work for their live-
9	g	xvj		lyhood <i>Mat. 2. 23. Mar. 6. 3.</i>
10	A	17		
11	b	18		
12	c	19		
13	d	20		
14	e	21		
15	f	22		
16	g	xxiij		
17	A	24		
18	b	25	1	The Feast of DEDICATION.
19	c	26	2	
20	d	27	3	
21	e	28	4	
22	f	29	5	
23	g	xxx		New ☾ at h. 11. m. 40. ☉ enters ♍ at h. 15. m. 46, a. n.
24	A	1		<i>Thebeth</i> Cal.
25	b	2		Nativity of <i>JESUS CHRIST</i> Anniverf. II.
26	c	3		
27	d	4		
28	e	5		INNOCENTS MARTYRS Anniverf. I.
29	f	6		
30	g	vij		
31	A	8		

C H A P. III.

Of the certain Year, Moneth, and Day both of the Passion, and Baptisme, of the ever Blessed our Lord Jesus Christ: And of the Day and Year of his Birth, from thence demonstrated, by means of the Ancient Computation of the Olympiades, according to the Greeks.

*Intro-
ducti-*

1.

ALthough by what already has been said and shew'd; Time seems to sit so level upon the hooks, as that it opens and shuts and answers all turns, and that with so much ease and readyness, even as one would wish, and this so too, as needs no shifting or commendations: Yet farther circumstances (though they cannot add to the Suns light,) yet may carry that Light, where it has not as yet shone. And if the Times of Passion and Baptisme may not demonstrate the Day of *Christs* Birth, more clear than shines it already in its own Beauty; Yet the concurrence of all passages in an Holy unity of consent will shine more satisfactorily in the Eyes of curious Readers.

*The Cha-
racters
of*

2. I shall first treat of the Time of Passion; and so proceeding to the Baptisme, shall in the end discover
the Year of Christs Passion,

discover the true time of Birth. For the farther end of the House I find to have the fairest Entrance. The Characters of the certain year of *Christs* Passion are especially four.

3. First the year wherein *Christ* suffered was: *The first* certainly succeeding the 15th year of *Tiberius's* *Chara-*
Empyre: And as sure we are it preceded his death: *cter. It*
And was therefore for certain at some time within *was af-*
the space of 7 years and an half. For so long it *ter the*
happened between the 15th of *Tiberius* and his *17th of*
death. Before this 15th of *Tiberius* *St John* began *us the*
not to Baptise. And after *Tiberius's* death *Pontius* *Empe-*
Pilatus ceased to be Governour of *Judaea*. Where- *ror.*
fore *Jesus* suffering between *John's* Baptisme be- *Luk. 3.*
gan, and *Pilatus* Government ended; His Passion *1, 2, 3, 4.*
was certainly before *Tiberius* dyed. *Chr.*

4. ^bA second Character, the manner of the *Jew-* *Jos. An.*
ish Passeeover happening, sets upon it. For it was on *B18. chs*
such a year only, wherein this Passeeover fell out to *Joh. 18.*
be eaten on *Fridays ore-even*, of right; but by ver- *ch. 19*
tue of *Jewish* Tradition was not eaten by the *Jews*, *b The 2d*
untill the *ore-even* of *Saturday*, or the day after the *Chara-*
right time: For on a *Thursday* at night did *Jesus* *cter. It*
himself with his *Disciples* eat the Passeeover. And *was upon*
therefore by vertue of this example, it appears that *a Fri-*
this was the true and legal time whereon it ought *day, be-*
to be eaten. And on *Friday* (which was the day *ing the*
whereon *Christ* Suffered) should have been by the *Passee-*
same rule the Feast of *Unleavened Bread*: But yet *ver Feast*
with the *Jews* it was not so: for as appears by *day.*

Joh. 19 *John*, it was but the Preparation day to the Feast :
31.42 And at Evening following the *Jews* did eat the
ch. 18. Passeeover, and according to *St Matthew* and *Mark*,
28. 39. This *Tuesday* ^awhich was the first Day of *Unlea-*
ch 15. 14 *vened Bread* with *Jesus*, was two daies before the
2 Mat. 26 Passeeover Feast of the *Jews*. And *St Matthew* calls
2. 17. 18 that day whereon *Jesus* lay in ground the day fol-
19. Mar. lowing the ^bPreparation. *St Luke* also, and *St Mark*
14. 1 & ^cdo both say, that *Christ* dyed on the day ^cbefore
18. &c. the *Sabbath*; which was therefore the 6th day of
b Mat. the week, and the same which we call *Friday*.
27. 62. And on the morrow after this Feast of the *Jews*, it
c Mar. 15 is agreed on by all four *Evangelists*, that it was the
42. Luk 22 First day of the Week, or the same which we call
53. 54. *Sunday*. And this was the 3^d day inclusive from
Ms 28. 1 *Friday*, whereon *Christ* was laid in the Earth: And
Mar 16. 1 now therefore according as he had foretold, rose
Luk 24. 1 He again from the Dead, and appeared unto his *Dis-*
Joh 20. 1 *ciples*.

How the 5. This being granted, It will follow in the next
16th, place : That the *Jewish* Passeeover happening not
19th, every year on a *Friday eve-even*, so as by their Tra-
& 22d dition to be transferred unto the *eve-even* of *Satur-*
of Tibe- *day*; those years only, of all the seven and a half
rius's forementioned, were capable to be the year of
Reign *Christ's* Passion, which happened after this manner.
were on- And these therefore could be no other years, but
ly in ca- the 16th, the 19th, or the 22^d year of *Tiberius*. For
capacity to on the 15th year, the Passeeover Feast fell out upon
be one of a *Sunday*. On the 17th year, it happened on a
them the *year.* *See the Tables of Seth Calvisius ch. 1. 1. th of the Jewish. Kal. Munday,*

Munday, but was not Celebrated by means of Tradition until *Tuesday*. On the 18th year it fell out upon a *Sunday*, but according to *Calippus* not till *Munday*, and according to Tradition was not Celebrated till *Tuesday* again. On the 20th year it happened on a *Wednesday*, but Tradition suffered it not to be Celebrated untill *Thursday*. On the 21th year it fell out upon a *Tuesday*. But on the 23^d year, *Tiberius* dyed before the Paschal time. For he dyed on the 16th of *March*, and the Paschever came not up untill *Thursday March* the 21th.

6. A 3^d Character of the Passion year have we from the number of Paschevers Celebrated by *Jesus Christ*, between his Baptisme, and his Death. These as by *St Johns Gospel* is apparent, were 3 if not 4. And therefore in the 16th year of *Tiberius Christ* could not suffer: for whereas he lived to see 3 Paschevers Celebrated after his Baptisme; That 16th year could not shew him above one of them. For the Paschever being Celebrated but once a year, it could not be above one year after Baptisme of *Christ*, at the Paschal time in the 16th of *Tiberius's* Reign; Seeing *John* by whom *Christ* was Baptised, began not to Baptize until the 15th of *Tiberius*.

7. Now follows it, that there are but two years in dispute, which can possibly be Passion years. And of these two in the 22^d of *Tiberius* (which is one of the two) could not *Christ* suffer. For first on that year, 2, 4. &c. How the 22^d of *Tiberius* could not be a Passion year.

Because year, the Passeeover rightly fell out upon a *Satur-*
on that day, being the 31 day of *March*, and this both ac-
 cording to the true new Moon, and the *Calippick*
year the reckoning: And therefore seeing that *Jesus Christ*
Passee- (who exactly fulfilled all Righteousness) did eat
over was the Passeeover on a *Thursday* at *Even*, on that year
not on a he suffered: And there being no colour of right
Friday, on this year so to do: This could not be that year
but upon whereon he eat it so, and by consequence could not
a Satur- be the Passion year.
day.

a Mat. 3

15

b Mar 14

1 with

ch 15 42

c 2ly Be-

cause

Caia-

phas

and Pi-

lat were

both out

of Office

before

the

Passee-

over of

that

year.

c Jos.

a Ant. B.

18. ch. 4.

f Pilat

was out

of Office

proved.

8. *Moreover*, whereas *Caiaphas* was High Priest
 in that year wherein *Christ* suffered, and at Paschal
 time when he suffered; and *Pontius Pilatus* was
 Governour of *Judea*: Both *Caiaphas*, and *Pilat*
 were both out of place before the Passeeover time
 in the 22^d of *Tiberius*. First as for *Pilat*, we find
 by *Jos. phus*, that he had held but 10 years Gover-
 nour of *Judea* before his deposition. And before
 him one *Valerius Gratus* his Predecessor had held
 but 11 years, and began immediatly upon the
 comming up of *Tiberius* to be Emperour of *Rome*.
 These 10, and 11 put together make 21; *And* so
 many years it seems had *Tiberius* Reigned when
Pilat was deposed. But now suppose we, that it
 was some time after *Tiberius* entred, ere *Gratus*
 came into *Judea*, and some time again over 11
 years that *Gratus* held, and something more above
 10 that *Pilat* Governed: Although either of all
 which be more than can be proved; yet all put
 together cannot reasonably be supposed to amount
 to

to above half a years time. And in answer to that, it may be remembred, that *Tiberius* beginning to Reign on *August* the 19th: On the same 19th of *August* He ended his 21 years Reign. And after this remained there 7 moneths, and almost half another unto the Pasleover of his 22d year. Wherefore whatever odds of years may be supposed, yet was *Pilat* out of place before that Pasleover, notwithstanding. Or were he not, yet before *Caiaphas* was. For He was out of his *High Priesthood*, at least one whole year before *Pilat* was deposed: And may be made appear thus. In the 20th year of *Tiberius* was *L. Vitellius Nepos* Consul of *Rome*; and in that year dyed *Philip* the Tetrarch of *Iturea*. At ending of the same year, or at beginning of the next *Aretas* King of *Arabia* made wars upon *Herod* the Tetrarch in revenge for the wrongs done to his Daughter by reason of *Herodias*. It seems while *Philip* lived, he feared to attempt both Brothers, but now *Herod* weakened by the loss of this help, He came upon him; and *Herod* was greatly foyled by the *Arabian*. To suppress this insolency of *Aretas* was *Vitellius* sent into *Syria* the next year after his Consulship, and in the first year of his comming, which was the 21st year of *Tiberius* he deposed *Caiaphas*, and made *Jonatbas* Son of *Annas* High Priest. After this took he a turn with all his Armies into *Armenia*, and *Capadocia*, and so back again into *Syria*. And at his return complaints comming in against *Pilat* for his cruelty, *Vitellius* put him out of place, and

Caiaphas was

out of

Office

proved.

Jos.

An B 18

ch 7 Sue.

B. 9.

Jos.

the same

also ch 6

Vi. Suet. B. 9

Jos. An.

B 18. ch 7

Tac. An

B 5. ch 42

ch 41

Jos. An.

B 8. ch 6

Jos. An. and made *Marcellus* Governour : And this was ei-
B. 13. ch. 5 at the 21st of *Tiberius* ending, or the 22^d begin-
 ing. *Pilat* being out of place, did not presently
 apply himself to *Tiberius* to complain : But spent
 one year in preparing for his Journey, by settling
 his affairs. In the mean time *Vitellius* made ready
 to go against *Aretas*, and making but slow hast, for
 that he had no mind of the journey, by reason of ill
 will he bore to *Herod* ; all that Summer he tarry-
 ed still in *Syria*, and *Pilat* continued in *Judæa*.
 But at first of the Spring in the 23^d of *Tiberius* *Pi-*
lat went for *Rome*, and found *Tiberius* dead by that
Jos. An. time he came there. *Vitellius* also was come as far
B. 18. ch. 7 as *Ferusalem* to go against the *Arabians*, and was
 there at the Passeeover time, and displaced *Jonathas*,
 and made *Theophilus* his Brother High Priest. And
 presently after came news to him that *Tiberius* was
 dead. And thus were both *Pilat* and *Caiaphas* out
 of Office before the Passeeover in the 22^d of *Tiberi-*
us, as appears by the Story; and especially *Caiaphas*.
 But however could not this be the year ; For both
Caiaphas, and *Pilat*, after *Christs Passion* continued

Tertul in in place at least one years time. For *Pilat* wrote
Apol. a- unto *Tiberius* of the great works of *Jesus*, at least
gainst one year after his death : And *Caiaphas* was still
the Gen- High Priest when *Paul* went to *Damascus*, and af-
ter ch. ter a good while, much above a years time.
5. quoted

by Euseb. 9^a Now if neither the 16th, nor the 22^d year of
Eocl. Hist. *Tiberius* could possibly be the year of *Christs Passi-*

B. 2. ch. 2.

2 Act. 9.

1. *Jos. Ant B. 18. ch. 7.*

on; And yet it was certainly either one of those ^{Of the} years, or else it was in the 19th of *Tiberius*. Then ^{Passion} is there no remedy, but that the 19th was the certain of year whereon *Christ* Suffered. And whereas *Christ* ^{Christ,} Suffered on a *Friday*, being the Preparation Day to ^{how it} the *Passover Feast*, as the *Jews* observed the same ^{was cer-} that year on a *Saturday*. It follows, that on the 3^d ^{tainty on} of *April* was *Jesus Christ* Crucified. For accord- ^{the 19th} ing to the *Calippick* Account, the 15th day of the ^{year of} moneth *Abib* happened that year on *Friday* the 3^d ^{Tiberi-} of *April*. And so also it fell out according to the ^{us's} true account of the new Moon of that moneth, as ^{Reign in} appears by diligent Calculation of the same: For the new Moon of *Abib* was that year on the 19th of *March* on a *Thursday*, but then it was not un- ^{By the} till one of clock in the after noon and past in the ^{Tables of} Meridian of *Jerusalem*: And therefore the 1st day ^{S. Calvus} of that first moneth did not begin until the Sun-set after, at what time the 20th of *March* entered according to the *Jewish* computation of the daics of the moneth. And thus now the 20th of *March* being the first day of *Abib* moneth, the 2d of *April* being *Thursday* was the 14th at Evening, after which the *Passover* of right ought to be eaten; And so our Saviour and his Disciples did eat it. But the *Jews* led out of the way by their fond Traditions, would eat no *Passover* on *Thursday* nights; And therefore eat it not till *Friday* night, and on *Saturday* kept they the Feast. And thus Suffered our Lord on the Feast day according to the Precepts of the

the Law, which yet was but the Preparation day according to the Tradition of the *Jews*.

A 4th 10. Lastly, besides these 3 Characters of the certain year of *Christ Passion*, the *Scriptures* tell us of the year a notable mark which happened on the very day of *Christ's* whereon *Christ was Crucified*, and at that very *Passion* point of time, whilst he continued Hanging upon *was the* the *Cross*. Which was, That from the 6th hour *Univer-* of the day unto the 9th^a (or from 12 of clock at *fall* noon untill 3 in the after noon) *there was an univer-* *Darkness* *fall darkness all over the Land*; and that the *Earth* *which* *happened trembled*, inso much as the *very Rocks rent*, and the *in* *the Graves of the Dead opened*. ^bAnd as it appears by *4th* of very credible Authours, both the *Darkness* and the *Ol.* 202. Earth-quake ran along far and near some *Thou-* ^a*Mat. 27* sands of Miles, if not all over the Earth. It was *45. 51.* seen in *Egypt*, and in *Asia the less*, (where ever *Mar. 15.* else.) For as *Pblegon* the Compiler of the *Olympi-* *23. 44.* *ades* takes notice, so he says upon Record, That *45* in the 4th year of the 202d *Olympiade*, there hap- ^b*Tertul.* pened the greatest Defects of the Suns Light, as *in Apol.* *Lucian:* ver was known, and that at High Noon the Day *Martyr* was turned into Night. And that at same time *in O-* there happened such an Horrible Earth-quake as *nuph.* overturned most part of the City of *Nice* in *Bybi-* ^c*Uronys.* *Areop. in* *nia*. And yet was this no Natural Eclipse of the *Epistle to* Sun, but a Miraculous Supernatural Darknes. For *Polycarp.* on the same Evening that followed a few hours af- *Euseb.* ter, arose the Moon Eclipsed: and the Moon be- *Chron.* ing Eclipsed, the Sun could not possibly be hinder- *out of* ed *Phleg. Serm. the 13th.*

red of his light by the Moon, on the same day that she failed of hers. This *Pblegon* was a very worthy Writer in the time of the Emperour *Hadrian*, whose Free-man he was, and Flourished about 100 years after *Christ*.

11. This year of Darknes *Pblegon* determines ^{The form of the} *Olympiades*. Now the *Olympiades* were a certain measure of Time, used by the *Greeks*, ^{Olympiades,} wherein by certain Games once in every 4 years, ^{and O-} which were wont to be solemnized in the Famous *lympick* Plains of *Olympia* near the Cities of *Elis*, and *Pisa* ^{years.} in the Peninsula of *Peloponnesus*, they reckoned how time went away: And all matters of remark, they were wont to note by the years of those *Olympiades*. But this Account was somewhat variously applied. For some reckoning the year from Summer to Summer, the Passeeover time in the 4th year of *Olymp.* 202 happened in the 19th year of *Tiberius*, and in the *Julian* year 78. And so reckoned the *Gracians*. But reckon we the year, as some do from Spring to Spring, then fall out the *Olympick Games* in the middle of the year. And thus the 4th of *Olymp.* 202d will take in the Passeeover of that year, on the Spring before the time of Games. And after this rate it fell out in the 18th of *Tiberius*, and in the *Julian* year 77. But though this later way suites best with the *Julian* year, and the year of the World; Yet the former was the way of the *Gracians* Computation, and so must *Pblegon* be understood: for in the 18th of *Tiberius* the Passeeover
Feast

Feast was celebrated on a *Tuesday*, and therefore it could not be the 18th, but was the 19th year of *Tiberius*, which *Pblegon* calls the 4th of *Ol.* 202.

The Characters

of the year of

Baptism

of Christ

are two

The first

character

is the

number

of Pass-

overs be-

tween

the

Baptis-

me and

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Joh. 13

and ch.

18.

bThe 1st

Passov. of

the Pas-

son.

Joh. 16

4. 5. &c

The 2d

Passover

Joh. 3.

1. 2. &c

The 3d

Passov.

Mat. 27. 15.

Joh. 4. 45.

ch. 11. 56.

ch. 13. 29.

Joh 4. 35. with ch. 5. 1.

Jews

12 The year of *Christs* passion being so undoubtedly evident, I come next to the year of *Baptism*, to demonstrate that too. The Characters of this are two.

13 The first is the number of *Passovers* between the *Baptism*, and the *Passion of Christ*. To

the first number these, first we must note, as it is apparent, that at a *Passover* time was *Christ* Crucified: For

in the night before he was betrayed, we find him eating of the *Passover* with his Disciples. A second

Passover this foregoing, find we following a little after that famous Miracle of 5000 men fed,

and satisfied, with 5 Barly Loaves and two small Fishes: A third *Passover* that again preceding

find we, whereat *Jesus* cured the *Impotent* man, who had been 38 years diseased in his body. This

Passover is remembred only by the name of *Feast*. But that it was certainly meant of the *Passover*

Feast, and no other, is evident. First in that it was usual to call the *Passover* by the name of *Feast*, and

no more, but of the other Feasts it was not usual to call them so: And this, because the *Passover* was the

greatest and most principal of all the Anniversary Feasts. But 2ly and especially, for that it was the *Feast*

which immediately followed upon 4 moneths before *Harvest*. The usual *Harvest* time with the

Jews

Jews, was about the Feast of *Pentecost*, which al-ways happened on the 6th day of the 3^d moneth ^{Exod. 23} called *Siwon*. And 4. moneths from hence backwards wherein the twelfth moneth beginning: At what time the Feast of Tabernacles and the Feast of Dedication being past, the next Feast was of *Purim*: But at that time few people went to *Jerusalem*, but kept the Feast at home. And besides, *Christ* going from *Jerusalem* at this time, *Purim* Feast was too near to claym him back again to celebrate it at *Jerusalem*. But the next great Feast was the Passover, which happened between that and *Pentecost*. And this Feast was therefore a 3^d Passover, and 2 compleat years before *Christ's* death. But yet again, a 4th Passover appears, whereat *Jesus* ^{Fourth} whipped the Buyers and Sellers forth of the Tem- ^{Passover.} ^{Feb. 22} ple: and this made up 3 years before his death. 13. Now before his 4th Passover happened our Saviours Baptisme. But whether it was a whole year or years, or but certain moneths only is the question still remaining.

14. In answer to this, and that we may ascertain ^{The} how many moneths at farthest before his passion, ^{Cara-} as well as at the nearest, was our Saviours Baptisme ^{Her spo-} The Prophet *Daniel* is our best Informant, The ^{ken of by} *Messiah* (saith he shall confirm the Covenant with ^{the Prop.} *Daniel* many, for one week: And in the midst of the week ^{Dan 9.} shall he cause the Sacrifice and Oblation to cease. 27. This work was none of the 70 weeks (a little before mentioned by the same Prophet.) For with the

M Incar-

Incarnation they terminated. As the Text say They held [*unto the Messiah.*], And therefore the first Term of the *Messiah* approaching was the last Term of the 70 weeks ending. This therefore was another week following by it self, after the 70 ended. In the midst of this week ceased the *Sacrifice* and *Oblation*: That is, of right it did so; for the Substance being come, the *Types* were useless; Yet might the practice continue still, by men of ignorant wilfull and evil principles. Now to find out the midst of this week, We must inquire when of Right the *Sacrifices* ceased.

Of the 15. In answer to this, on the Evening before death of *Christ* suffered, we find that it was still in force. Chr. how For on that very Night was the Sacrifice of the it made the *Passeover* offered up to God by *Christ* Himself. But the Cessa- tion of then saies He withall, after he had done it: [*I will Sacrifice. eat no more of it untill it be fulfilled in the Kingdome of God.*] As who would say, I have eaten this *Passeover*: But it is the last that ever need or ought to be eaten. And accordingly on the Morrow, by Heb 9. 25 the Sacrifice of Himself once Offered, all Typical 26 ch. 10 Sacrifices expired. As our Saviour expressed at his 1. so 9. v last breath upon the Cross, saying [*It is finished.*] And thus with the last Breath of *Christ* ended the b Da 9. Sacrifice and Oblation. And therefore was the 24. Death of *Christ* in the midst of ^b7 years, or a week in the of years: For so used the *Jews* to call 7 years, by the name of a week of years. And so does the Ho- a week of ly Ghost ordinarily write daies: Daies signnifying so years. Luc. 4. 6 as my years, as he names daies. 16. The

16. The Center of 7 years time being thus ^{Of the} certainly fixed. Next we would know their ^{Terms of} certain Terms from whence they begin, and to ^{that} which they extend. In answer to this, we may ob- ^{week of} serve, that these 7 years are called the time of Con- ^{years} firming the Covenant with many of the ^{how they} Jewish ^{began} Nation, and that by the *Messiah*, for the space of ^{and} one week, or 7 years. "Now this Covenant was ^{made.} made with *Abraham*, and it promised, That of his ^{Ge 12.3} seed should come that *Messiah*, in whom all Nations ^{of the World should be Blessed.} And to this it was ^{Isa. 61.1} added in the daies of the Prophets: How He should ^{Lu 24.47} Preach the acceptable year of the Lord unto the Jews. ^{19.20} That Christ was this *Messiah*, He sufficiently wit-
nessed by *Signes and wonders* in the daies of his Mi-
nistry. And if Christ *Jesus* was the *Messiah*, then
He it was who Preached this *Acceptable year of the*
Lord. And this he hath done for many hundreds
of years, by Himself and his Ministers. But be-
fore ever this *Acceptable year* was made known
unto us, who are of the *Gentiles*, It seems there ^{Mat. 16} was a 7 years time, wherein Christ Preached by ^{5,6. Act} Himself and his *Disciples* to none but unto the ^{11,19.} *Lost*
Sheep of the House of Israel, and this was before they
turned away to Preach unto the *Gentiles*. And this
therefore was the time of *Confirming the Covenant*
with the Jews, mentioned by the Prophet *Daniel*:
And of these 7 years, it seems farther, that one 3
years and an half of them were spent by Christ him-
self in his Ministry, before his Death, and before

the Cessation of Sacrifice and Oblation. And the other 3 years and an half followed after, and were used by the *Apostles* in the name of *Christ*, whilest They Preached his *Gospel* to none but the *Jews*, until the time that *Peter* went in unto *Cornelius*.

Of the Term from whence the week of years bore date, and how it was from the day of bilee. 17. These 7 years were the *Gospel Jubilee* of the *Jews*. Thirty and two years of *Jubilee* had passed since the coming out of *Aegypt*, unto the *Baptisme* of *John*. In the year of the Worlds Creation of years 4028 on the first of *Tisri* began the 7th *Sabbatical* year of that *Jubilee*. And in the year 4029, or the 29th year since *Christs Incarnation* entred the year of *Jubilee*, or the 50th year current since the last *Jubilee*. At this time began *S^t John the Baptist* to *Christs* preach the *Preparation of the Gospe*, and to *Prepare* the way of the *Lord*. And a few moneths after *Jesus* himself was *Baptized* of *John*, whilest this *Jubilee* year was yet current, and thence forwards began He to Preach the *Gospel Jubilee*: which extraordinarily held out one whole weeks time of years. The Term therefore from whence this week of years bore date, was from the day whereon *Christ* was *Baptized* of *John*, at what time the *Holy Ghost* in the *Bodily* shape of a *Dove*, Descended from *Heaven* and lighted upon Him. Immediately after this followed his *Temptation* for 40 daies; And that ended, He came in the power of the *Spirit* into *Galilee*, Preaching the *Gospel*. And being at *Nazareth*, where he had been brought up, He read out of the *Prophets*, that very passage which spake of the *Acceptable*

Mat 4.1

Luk 4.2

b ch. 19

17 Joh.

1. 29, 30

34 vers.

ble year of the Lord: And then said unto his Auditor, *This Day is fulfilled this very place of Scripture* Luk 4 14 ver 21 *in your ears.* Here therefore was the certain Term of the weeks Entrance.

18. Next when should it end, but 7 compleat ^{of the} years after *Christ Baptisme*, or 3 compleat years and ^{Term to} a half after his death? And this was much about ^{which} the time, when *Peter* being warned by a Vision of ^{this} of the *Sheet let down from Heaven*, went in unto ^{week of} *Cornelius* an Italian, ^{years} and a *Gentile Uncircumcised*, ^{extend.} and Preaching the Gospel unto the *Gentiles*, admitted them also unto the Sacred benefit of *Baptisme*; ^{Act 10. ch 11} And so receiving them into the fellowship of Holy ^b Church, their names began to be registred amongst ^{how it} the number of the *Faithfull Children of Abraham*. ^{was unto} At the same time *Barnabas* of Cyprus, and *Lucius* of *Peters* of *Cyrene* being *Evangelists*, with others in their ^{going in} company Preached the Gospel at *Antioch* to the ^{unto} *Gentiles* there, and many of them became *Christians*. ^{the} And thence forwards all the *Apostles* and *Disciples* leaving the obstinate *Jews*, turned unto them, ^{ch. 11} and Preached the *Acceptable year of the Lord* unto ^{20 to ver.} the *Gentiles*. And here therefore was the Term, at ²⁵ what time ended this week of years. ^{d ch 13}

19. The Centre and Terms of this week of ^{46, 7} years thus far stated, It follows that either *Christ* ^{Of the} dyed in the exact midst of these 7 years; or else ^{Center} there were odd moneths or years, on one hand ^{of this} *either*, whereby the one half was bigger and had more ^{week, how} ^{it is not} ^{to be} ^{time} ^{afterward}

M 3

exactly the very midst of 7 years time. but about 12 only.

time in it than the other. In answer to this we find, That a middle, or an half in Holy Writ, is not alwaies to be taken so exactly, as to signifie to an hairs breadth. The *Benjamites* commanded to Fly out of the midst of *Jerusalem* were not all of them Inhabitants of the meer Center of the City, But lived intermixed amongst the *Jews*, within the Walls: And all the scattered streets and houses within the walls where they dwelt were esteemed a kind of Middle of the City. And so the two Half Tribes of *Manasses*, were not near equal; that beyond *Jordan* possessed a double portion of Land, above that by the Great Sea side. And yet the least part was alwaies reputed an Half Tribe, and the Biggest was never esteemed any more. And thus might it well be in the two halves of this week of years. But how far differed these two half Proportions in quantity of Time will best appear by the measure of each a part.

20 First that Half before the Cessation of Sacrifice, took up 3 years of time, what ever more, as of each appears by the number of Passovers between the half of Baptisme and the passion. And then again the other Half beyond the Cessation took up as many years before the turning unto the Gentiles, as appeared by the 3 years time from the Conversion consisted of *Saul*, unto the time of his coming to *Jerusalem* to see *Peter*. Which was all of it before *Peter* going in unto *Cornelius*. For after *Saul* at *Jerusalem*, went *Peter* to *Lydda* and *Joppa*; and there followed

Gal. 1 13 14 15 16 17 18 Act 10.

lowed the vision of the Sheet let down, and the message from *Cornelius*. And though the 3 years from *Sauls* conversion seem not to have been compleat, yet so near were they to 3 compleat years, that what with the time foregoing his Conversion, and other times succeeding his Return to *Jerusalem*; his 3 years were done and over done some moneths space of time. And thus 3 years on each side *Christs* death appearing: There was not a whole year, what ever moneths of odds, on either hand might be found.

21 To persue those ods therefore more closely to their very doors, begin we first before the Cessation of Sacrifice. And here find we between his Baptisme and the Passover was 3 years before his Passion, these times as follows. First and immediatly after Baptisme, 40 days space *Jesus* was in the Wilderness under his Temptation. After that, two days we find him with *John* again by the River *Jordan*. On a 3^d day *Philip* and *Nathaniel* were called. And after 3 days more came he to a Wedding at *Cana*, and there carryed he a Wedding space, which according to the *Jewish* custome usually lasted 7 days time. This done, He had but half a days journey home to his Mothers house at *Nazareth*. Hither came He in the middle of the week, and tarried but until the Sabbath following; whereon affronted by the rude *Nazarenes*, on the morrow

M 4

He

with *Joh. 1* 29 35: 2 ver. 43 54 &c. ch: 1 *Judg.* 14 12 *Lu.* 4 16 *Lu.* 4 1
16 17 18. 19 &c. ver 23 29 ver 43: *Joh* 2 12 24 17

He removed Household with his Mother into *Capernaum*, and dwelt there for the future; So much dwelling as He made, this journey might cost him 2 daies time. And by this time it is much about 60 days or 2 moneths time since his Baptisme hitherto. Now had he not been many days at *Capernaum*; but the Feast of Passover called him away up to *Jerusalem*, together with his Mother and his Disciples: And this is the Passover whereat he whipt the Buyers and Sellers forth of the Temple: And which was 3 compleat years before his Passion. Some there be who argue for a years space more, alleadging, that there were 5 Passeovers between his Baptisme and Passion: challenging that for one of the 5 whereat his Disciple rub'd the ears of corn on the Sabbath day. But were it so, yet was it no other but the same with one of the four mentioned by St *John*. The truth is, there might be Passeovers Celebrated, and unmentioned: But it is not likely; For St *John* speaking of the Passeovers in order, as they came up, and mentioning as well such a Passeover, at which no Miracle, or notable act accompanied, as those at which there were some notable passages: It seems strongly that he reckoned all. But when we remember that the Passion was in the 19th of *Tiberius*, And the Baptisme could not be until after the 15th. It must needs follow, that from the Passeover in the 16th unto that in the 19th of *Tiberius*, there could not possibly remain above 3 years space. But besides, and what is mostly convincing, the midst of 7 ye rs concludes but 3 years and odd moneths
f betwe

between the Baptisme and Passion. And thus comes up a clear case. And now all the dispute remaining is only this: How many we are to make of those [*Not many daies*] between his removal from *Nazareth* to *Capernaum*, and his going thence to the Passeeover at *Jerusalem*? That they lasted some weeks may reasonably be imagined: Because they allow him time to Preach in the *Synagogues* of *Galilee* more than one or two. And yet that they were more than one moneth cannot be expected: For then should they have been written [*Not many weeks*] rather than daies. Hence therefore follows it. First, That between the Baptisme of *Jesus*, and that Passeeover which next followed after, and was 3 compleat years before his Passion, by all circumstances and passages compared together; It was near about 3 moneths time within a very few daies under or over. 2ly If so, That then there was no great Festival between one and the other, only there was the *Purim*, which required no coming up to *Jerusalem*. 3ly If so, Then that *Christ* was not Baptized untill after the Feast of *Tabernacles*, and after the Dedication, and by consequence not till after *September*, *October*, *November*, and 26 daies of *December* were past and gone: For the Dedication Feast ended on that 26th day. 4ly If so, Then that the Baptisme of *Jesus* was much about, and in all nearest guess precisely upon the very day which *Epiphany* Antient Tradition bespeaks it to have happened on, *Or.* and was the 6th day of *January*, and the 11th of the moneth

moneth *Thebeth*, or the 10th moneth *Jewish*, which was 3 Lunar moneths and 4 daies before the Passeeover whereat he *whipt the Buyers and Sellers*.

Of the time between the Pas-
son and the Turning in unto the Gen-
tiles how it was years and about moneths Feb. 19 with A.D. 2 May the 24th b A.D. 6 cover, 9 ver 10

22 But 2ly This will appear yet more clearly, by the measure of the odd moneths over the 3 years, after the Cessation of the Sacrifice, or the death of *Christ*, and before the Turning unto the *Geniles*. Of these times first from the Passion unto the Feast of *Pentecost*, and the comming of the *Holy Ghost* are 51 daies. From thence unto the choosing of the *Deacons* it was some length of time, and it seems to have been at the next Feast following, which was of *Tabernacles*, when they were chosen. For then came the people together from all parts. And then was the time therefore, both of making complaints, and also of redressing faults. After this unto the time of *Stephen* stoned to death, was another space of time. And because it was at a time of much people come together from all parts, seems it to have been at the Dedication Feast. During this Feast *Stephen* preached the Gospel of *Jesus* at *Jerusalem*, and the *Jews* were not able to resist the wisdom of the Spirit by which he spake. But at the ending of the Feast (which was that year on *December* the 21th) they layd hold on him, and after some time they brought him before the Councils and condemned, and stoned him to death. And this seems to have been very near, if not upon (as tradition ancient bespeaks it) the 26th day of *December*, some 14 daies after the Dedication Feast.

After

After this followed the Dispersion of the Disciples, and *Philip* the Deacon went forth preaching the Gospel in *Samaritis*. And after some space of time, not long after the Dedication, and *Stephen* stoned, *Saul* went out with his Commission to *Damascus*: And by the way happened his conversion; (which was very near about if not precisely upon the the 25th day of *January* even as ancient tradition tells us.) But however, some time after *Stephens* death it was for certain: And that death could not with any possible conjecture fall out until the Feast of Dedication come, if not past. And thus then was *Pauls* Conversion in all likely hood at some time in the moneth of *January*, if not on the 25th day. And now from the 3d of *April* (at what time *Christ* suffered,) unto the 25th of *January*, are 9 Solar moneths, and 22 days after this, it was about 3 years, when this *Saul* returned to *Jerusalem* to see *Peter*. For so says he himself *Ἐπειτα μετ' ἑτὲ ἀνέλθοις ἰεροσόλυμα ἰσοῦσαι Πέτρον*. Which is vulgarly translated [after] 3 years. But the word *μετ'* is oftentimes used to signify [within] as well as [after] For so says our Saviour. *μετ' ἡμερας ἑνδεκά* after 3 days will I rise And yet he rose within the time. And so suppose we here, that *Sauls* 3 years after his Conversion, which he spent in *Arabia*, and at *Damascus* wanted some small matter of 3 years quite out. For coming from *Damascus* to *Jerusalem*, purposely to see *Peter*; When could he come certainly to find

find *Peter* there, but at some great Festival time:
 • For then the Apostles usually came together there.
Act 12. And if so, then was it either at the Passover next
 21. *ch* following 3 compleat years after his Conversion,
 30. 16. or at the Feast of Tabernacles, which wanted some
 3 moneths of 3 years from the Conversion. But
 at the Passover it could not be. For then would
 it have been above 4 years after the Passion, ere
Peter went in unto *Cornelius*. For it was after
Act 28. *Saul* at *Jerusalem* ere that passage happen'd. And
 29. 30. if we allow this, then was it above the week of
 32. years, that the Covenant was in Confirming with
Dan 9. the *Jews*; which *Daniel* says it was not. And
 27. therefore at the Passover was it not, but at the
 Feast of Tabernacles, when *Saul* came to *Jerusa-*
lem to see *Peter*. And this was 3 moneths short of
 3 years after his Conversion; But yet happen'd it
 in the 3d year almost ended, and therefore *Saul*
 calls it 3 yearstime, or about 3 years. Now du-
 ring these 3 years at the beginning thereof came
Philip to *Samaria*, soon after *Stephen* stoned to death,
Act 8. and preaching the Gospel there, made many Con-
 5 6 7 verts: insomuch as *Peter* and *John* the Apostles
Ch. were sent from *Jerusalem* to confirm them in the
 faith. After this *Philip* leaving *Samaria* went to-
wer 14. wards *Gaza* preaching, where he met the *Æthio-*
 14. 16. *pian* Eunuch going home from *Jerusalem*, where
Ch. he had been to worship, for it seems he was a Pro-
 fessite. But *Philip* preached *Jesus* to him, and
wer 26. baptized him into Christianity. And this was now
 27, 28, after
&c.

after the Passover, one year from *Christs Passion*. For it was to this Passeeover Feast whether they resorted from all parts far and near: And all such as *Jos. An.* could not keep every Feast, yet would be sure to *Joh. 12.* be at this. And now by this passage also reckon-^{20,} ing backwards, and allowing a competent time for *Philip* to arrive at *Samaria*, and to preach, work miracles, and Baptize, and then for *Peter* and *John* to follow him, and lastly for *Philip* to journey toward *Gaza*, and all this between *Stephen* murdered and the Passeeover after, the business seems to take up much such a time, as between the 26th of *December*, at what time *Stephen* was stoned, and the *April* following some 3 moneths space. But to return to *Saul* at *Jerusalem*, at the Feast of Tabernacles in the 3d year after his conversion. Fifteen *Gal. 1.* days we find he tarried there; that is during the ^{18.} time of the Feast, and some few days before and after. And then departed he unto *Casarea*, and from *Act. 9.* thence into *Cilicia*. About the same time *Peter* ^{10.} also went out of *Jerusalem*, and visited all the *Gal. 1.* quarters of *Judaea*, and in the end came to *Lydda*: ^{21.} This could not take up less than 1 moneths time *Act. 9.* and more, while *Peter* travailed up and down some ^{32.} Fourscore Miles square, and called here and there, and tarried in many places a day or two, and sometimes more. After this at *Lydda* and at *Sa-^{ver 35}* *ron* he tarried some days: and lastly, departing thence came to *Toppa*, and tarried there many days ^{8.} These many days suppose we under a moneths. ^{39. &c.} time. ^{ver. 43.}

time, and yet not much under. And at the other two places, half as much. Which times brought all into one, do amount to somewhat above 3 moneths. And beginning after the Feast of Tabernacles ended, (which was on the first of the *Julian* moneth *October* in that year,) do extend unto the moneth of *January* entred. At this time now, had *Peter* the vision of the sheet let down from Heaven, and therewith an information of the Abolition of the Legal Ceremonies many of them: And at same time came messengers to call him unto *Cornelius*, and the Holy Ghost gave him in commission to goe with them: And he did so. And he went in unto *Cornelius*, and did eat with him, and baptized him. About the very same time also *Barnabas* and *Lucius* and other Evangelists preached unto the *Gentiles* at *Antioch* in *Syria*. And thus ended the Covenant confirmed with the *Jews* for one week of years. And then the partition wall being broken down between the *Jews* and *Gentiles*: the Apostles turning from the *Jews*, hence forwards preached unto the *Gentiles* every where. And now, although the time cannot punctually be cleared, at what time *Jesus* was baptized, or at what day *Peter* went in to *Cornelius*, Yet of all times none looks so like it, or comes so near it as that which is anciently reputed to be the very day, on the 6th of *January*, whereon the Wise men came to visit *Christ*; and *Christ* himself was baptized of *John*. And lastly, *Cornelius*

Act. 01
10, 11,
12.

Chr.

ver. 17

18, 19,

20. Chr.

ver. 25,

26, 27,

28. Chr.

Act. 11.

20, 21.

ver. 22.

Chr.

Mat. 2. 1

Mat. 3.

35, 1

Act. 10. 48.

W. 3

was Baptized of *Peter*. And thus from *Christ's* Baptisme unto his Passion were 3 years and 3 *Roman* moneths wanting 3 days; And from the Passion unto the Baptisme of *Cornelius* were 3 years, 9 moneths *Julian*, or *Roman* and 3 days over: And from the Baptisme of *Jesus*, unto that of *Cornelius* were precisely 7 years.

23. Now may thus far be granted, as reasonably of she cannot be denied. Then hence follows very ^{year of} plainly again on what year *Christ* was born. For ^{Birth,} at what time *Jesus* was Baptized, he began to be ^{how is} (as *St. Luke* says) ^{follows} about ^{from the} 30 years of age. Now a man may be 30 years of age either compleat or ^{time of} current. The 3^d year of ^{baptisme} *Cyrus*, was his 3^d year, in the very first moneth thereof. And the 11th of ^{Lu. 23} *Zedekiah* was his 11th year in the 4th moneth ^{23.} thereof. Only here is the difference. In the ^{10. 4.} first moneth of his year, a man begins his 30th year ^{Jer.} and at the 12th moneth he ends it. Now *Jesus* ^{52. 5. 6.} *Christ* at this time ἀρχὴν ἔποιε τριῶντα was but beginning his 30th year at his Baptisme. That is, he was about, or in the first moneth of it. But then it is added ὡς τριῶντα. Now this word ὡς find we sometimes signifying [about] as ὡς ἡμεῖς ἄλλω [about some 8 days.] Sometimes again it may be rendered [like] as ὡς χιόν. & ὡς πῦρ. ^{Lu. 9. 28,} White as Snow, or White like Snow, and ^{Mat 23,} Tounge as fire, or like fire. But what shall our ^{1.} here say? *Jesus* began to be about 30 years of age? ^{3.} But

But how so? Could not the Evangelist tell how old he was, that he says about 30? As whether he was 30, or 29, or 31? or whether current Or compleat? No. We may not judge so hardly of the Sacred Penman. For though he said [about an 8 days] in an other case where no great concern lay at stake, and where, whether it was 7, 8, or 9 days, the matter was not much. Yet here it is otherwise, for a years difference alters the case. We must note therefore. That whereas the law required, that the Priest (however he might be enrolled, and) entred into office nominally at 25 years of age, yet might he not actually minister in the Priesthood untill he was 30 years of age. The Evangelist therefore seeming to have this law in Eye, and fore-seeing an objection like enough to follow, of *Christs* want of age, thereupon brings in his *word* in answer thereunto, as evidencing That although he was but little above 29 years of age compleat, yet was he *ὡς ἢ τριάκοντα* that is to say he was a 30, or like 30, or 30 in a sence, as being 30 current: And therefore was in a legal capacity to enter into his Ministry practically as well as Nominally; being a Priest after the order of *Melchizedek*.

Of the age of 24 Now was *Jesus Christ* newly beginning *Jesus* his 30th year at his Baptisme 3 years, and much *Christ* about 3 moneths before his Passion: yet it's plain *at his death.* that it was so within a very smal and inconsiderable time under or over Then ad we 3 years and 3 *And how* he was 32 years of age and upwards. moneths

moneths unto compleat 29 years which preceded Baptisme, and a few daies over. And then will it follow, that at his passion time, on the 3d of *April* in the 19th year of *Tiberius*, our Lord *Jesus* was compleat 32 years of age, 3 moneths, and a few daies over. And if so, then reckoning so many years moneths and daies backwards we find, that 13 years, and about 7 moneths and 18 daies before *Tiberius* began to reign, our Lord *Jesus Christ* was born. And that was in the very latter end of the *Julian* year 45, just as has been afore made evident.

25 And now it being so near known at what of time *Christ* entered into his Ministry. It will John follow by the same rule, that *John Baptist* entered ^{the} into his according to the same age of 30 years ^{Baptist} current. And *John* being exactly 6 Solar moneths ^{Ministry} elder than *Christ*; so many moneths therefore be- ^{And} fore *Christ* began he his Ministry. And that was ^{when} therefore on or about the 6th day of *July* in the ^{that bore} foregoing year. And was in the 15th year of *Ti-* ^{date.} *berius*, wanting 6 weeks and odd daies of ending, ^{Numb. 8} For, *Tiberius* began to raign on the 19th of *August* ^{24.} 36. And in the *August* of the *Julian* year 74 began his ^{Lac. 1.} 16th year, which was 4 moneths old and 18 daies ^{2ch. 3. 1.} at our Saviours Baptisme on the 6th of *January*.

26 And now the whole time of *Jesus Christ* being thus far stated according to Holy Writ, and all times so well agreeing with all ancient Traditions: It will yet appear somewhat more satisfacto-

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ry, when it shall shew it self in the succession of all concurrences summed up, and joyned together Mathematically in the ensuing Chronologic and Kalendars.

ΧΡΙΣΤΟΛΟΓΙΑ.
Or a
K A L E N D A R
S C R I P T U R A L
and
A S T R O N O M I C A L,

For Five Years space, and part of
two other Years: viz. The Years *Julian* 74.
75. 76. 77. 78. and part of 79. and 81.

Whereof Four Years and 3 Moneths were the
Time of *CHRIST* Ministry, and the rest of
the Time was after.

And do clearly evidence the due order of all
passages and circumstances of *Time*, relating
to the Ministry of *CHRIST*: And thence
forth demonstrate the certain Times of his
Birth, Baptisme, and Passion.

By *John Butler* B. D. And Chaplain to his Grace
James Duke of Ormond &c. And Rector of *Licbourn*
the Diocese of *Peterburgh*.

Mat. 2. 2. *For we have seen his Star in the East, and are come to wor-
ship him.*

L O N D O N. Printed by *Joseph Maxon*. 1671.

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A Kalendar for the Julian year 74.

Year after
Bissextile
the 1st.

C. Rubellius Geminus. } Consuls.
C. Fusius Geminus. }

The Dominical Letter B.

The Famous Account of *Dionysius* 29.

Jul. acc.
week d.
Lev. acc.

JANUARY hath XXXI daies.

Festivals, and Story.

1 a xxv
2 B 26
3 c 27
4 d 28
5 e 29
6 f 1
7 g 2
8 a iiij
9 B 4
10 e 5
11 d 6
12 e 7
13 f 8
14 g 9
15 a x
16 B 11
17 c 12
18 d 13
19 e 14
20 f 15
21 g 16
22 a xvij
23 B 18
24 c 19
25 d 20
26 e 21
27 f 22
28 g 23
29 a xxiv
30 B 25
31 c 26

CIRCUMCISION, Annivers. the XXVIIIth.

New ☾ at h. 11. m. 7. after noon. *Shebet Trus.*
Shebet Calip. or Moneth XIth.

Shebet Tradis. hath 30 daies. EPIPHANY. An-
(nivers. the XXVIIth.

John Baptist in the Wilderness, gives up himself unto
the Service of God, in Fasting and Prayer.

☉ enters ♍. and holds 29 daies.

And liveth counsely, being cloathed with *Camels Hair*,
and a Leathern Girdle : and Eating of *Locusts* and wild
Honey.

A Kalendar for the *Julian* Year 74.

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Since the Desolation Univerſal of *Judea*, wrought by The 15th of the *Caldeans* by the year ending, at what time the remnant went down into *Egypt*, in the moneth *Adar*, are years 614.

Jul. acc.	week d.	Jews ac.	FEBRUARY hath XXVIII daies.
			Festivals, and Story.
1	d	27	PRESENTATION Anniverſ. the XXVIIth. New ☾ at h. 23. m. 51. after noon. <i>Adar Trus.</i> <i>Adar Calip.</i> or Moneth XIIth. <i>Adar Tradit.</i> hath 29 daies.
2	e	28	
3	f	29	
4	g	30	
5	a	i	
6	B	2	
7	c	3	
8	d	4	
9	e	5	* <i>Joſeph</i> being dead, <i>JESUS CHRIST</i> liveth at <i>Nazareth</i> , and worketh for his livelihood
10	f	6	
11	g	7	
12	a	viiij	
13	B	9	
14	c	10	
15	d	11	
16	e	12	
17	f	13	
18	g	14	The Feaſt of PURIM the 1ſt Day. ☉ enters ♋. and holds 31 daies. PURIM IIId Day.
19	a	xv	
20	B	16	
21	c	17	
22	d	18	And followeth the Trade of a Carpenter. <i>Mar.</i> 6. 3.
23	e	19	
24	f	20	
25	g	21	
26	a	xxij	<i>Herod Antipas</i> Journeiving to <i>Rome</i> , calls by the way to viſit his Brother.
27	B	23	
28	c	24	

182 A Kalendar for the Julian Year 74.

Since the Creation of the World, *March* the 22d are
The 15th of years 4029 compleat, And from the *Incarnation* 29 years.
Tiberius.

Jul. acc.	Week 1	Jews acc.	
1	d	25	<i>Herod Philip. Jos. Ant.</i>
2	e	26	
3	f	27	
4	g	28	New ☾ at ho. 12 min. 53. aft. noon. <i>Veadar True.</i>
5	a	xxix	<i>Veadar Calip. or Moneth XII Ith.</i>
6	B	1	<i>Veadar Tradit. hath 29 daies.</i>
7	c	2	
8	d	3	
9	e	4	
10	f	5	
11	g	6	
12	a	vij	
13	B	8	<i>Herod Antipas falls in love with Herodias, the Daughter</i>
14	c	9	<i>of Aristobulus, (the half Brother to both these Herods;)</i>
15	d	10	<i>Since the death of the Famous (And Wife unto her Un-</i>
16	e	11	<i>C. Julius Caesar, are 72 years. (cle Herod Philip: by whom</i>
17	f	12	<i>(she had a Daughter called</i>
18	g	13	<i>(Salome.</i>
19	a	xiv	
20	B	15	
21	c	16	
22	d	17	☉ enters ♉ at h. 5. m. 26. a. n. and holds 31 daies.
23	e	18	
24	f	19	
25	g	20	INCARNATION Annivers. the XXIX.
26	a	xxj	
27	B	22	
28	c	23	
29	d	24	<i>Herod Antipas inveigles his Brothers Wife unto ungod-</i>
30	e	25	<i>ly embracements.</i>
31	f	26	

A Kalendar for the *Julian* year 74. 183

Since *Rome* was Founded, on the 21st of *Ap.* are com-
The 15th of pleat years 780.
Tiberius.

APRIL hath XXX daies.		
Festivals, and Story.		
1	g	47
2	a	xxviii
3	B	49
4	d	50
5	e	1
6	e	2
7	f	3
8	g	4
9	a	v
10	B	6
JESUS CHRIST and his Mother the VIRGIN		
11	c	7
12	d	8
13	e	9
14	f	10
15	g	11
16	a	xij
17	B	13
18	c	14
19	d	15
20	e	16
21	f	17
22	g	18
23	a	xix
24	B	20
25	c	21
26	d	22
27	e	23
28	f	24
29	g	25
30	a	xxvj

New ☾ at ho. 1, min. 19. a. n.

Abib True.

Abib Calip or Moneth Ist.

Abib Tradit. hath ☾ daies,

JESUS CHRIST and his Mother the **VIRGIN**

MARY come up to the Pasſeover. *Luke* ..

Herod Antipas having allured the affections of his Brothers Wife, from her own Husband unto himself, but undiscovered, goes on his journey to *Rome*.

Since the death of Great *Alexander* 351,

The PASSEOVER is eaten at Even.

The Feast of UNLEAVENED BREAD.

☉ enters ☾. at h. 5 m. 26. a. n. And holds 31 daies.

The Daies of Unleavened Bread,

JESUS and his Mother return home from the Feast.

184 A Kalendar for the *Julian* Year. 74.

Since *Noahs* Floud began the 17th of *Zif*, are years comp.
 The 15th of *pleat* 2374.
Tiberius. And since the comming forth on *Zif* the 21st are 2373.

MAY hath XXXI daies. Festivals, and Story.		
Jul. acc.	Weekd.	Levesac
1	B	27
2	a	28
3	d	29
4	e	30
5	f	1
6	g	2
7	a	11j
8	B	4
9	c	5
10	d	6
11	e	7
12	f	8
13	g	9
14	a	x
15	B	11
16	c	12
17	d	13
18	e	14
19	f	15
20	g	16
21	a	xvij
22	B	18
23	c	19
24	d	20
25	e	21
26	f	22
27	g	23
28	a	xxv
29	B	24
30	c	26
31	d	27

New ☾ at h. 14. m. 3. after noon. *Ijar True.*
Ijar or *Zif Calip*, or Moneth 1 Id.
Ijar Tradit. hath 29 dayes.

Herod continues at *Rome*,

John Baptist in the *Wilderness*.

Since *Solomons* Temple founded.

☉ enters II. And holds 31 daies.

Iesus at *Nazareth*.

New ☾ at hor. 2 min. 47. after Noon.

A Kalendar for the *Julian* year 74. 185

Since the fall of *Troy* on the 22d of *June*, are years com-
The 15th of pleat 1211.
Tiberius.

		JUNE hath XXX daies.	
		Festivals, and Story.	
Jul. acc.	1 e 28	<i>Sivian True.</i>	
week d.	2 f 29	<i>Sivian Calip.</i> or Moneth II Id.	
Jews acc.	3 g 1	<i>Sivian Tradit.</i> hath 30 daies.	
	4 a ij		
	5 B 3	<i>JESUS</i> comes up to the Feast of <i>Pentecost</i> .	
	6 c 4	And so does <i>JOHN BAPTIST</i> .	
	7 d 5		
	8 e 6	The Feast of <i>PENTECOST</i> .	
	9 f 7		
	10 g 8	Yet have they no acquaintance with each other. <i>John</i> 1	
	11 a ix	33. but a general knowledge only, of one another <i>Mat.</i> 3.	
	12 B 10	13, 14.	
	13 c 11	<i>JESUS</i> returns home.	
	14 d 12	<i>Herod</i> returning from <i>Rome</i> , calls again upon his Bro-	
	15 e 13	ther, and renewing his suit unto <i>Herodias</i> : She promi-	
	16 f 14	ses to go away with him, upon condition that he put	
	17 g 15	away his Wife <i>Aretia</i> Daughter to the King of <i>Arabia</i> .	
	18 a xxvj		
	19 B 17		
	20 c 18		
	21 d 19		
	22 e 20		
	23 f 21	☉ enters ♄ at h. 14. m. 45. a. n. 31 daies.	
	24 g 22	Nativity of <i>JOHN</i> , Annivers ^y the <i>XXIX</i> ,	
	25 a xxijj		
	26 B 24	<i>JOHN BAPTIST</i> prepares himself for his Mi-	
	27 c 25	nistry.	
	28 d 26		
	29 e 27		
	30 f 28	New ☾ at hor. 15. min. 31. after noon. <i>Thannmuz True</i> ,	

Since the first *Olympiade* of *Iohitus* was acted, are years
The 15th of compleat 804.
Tiberius.

JULY hath XXXI daies.		Festivals, and Story.	
Jul. acc.	Week d.	Tues ac	
1	g	9	<i>P. Pomponius Secundus.</i>
2	a	xxx	<i>Thammuz Calip</i> or Moneth IV th. } Come on new Con-
3	B	1	<i>Thammuz Tradit.</i> hath 29 daies. } suls. <i>July</i> the 1 st.
4	c	2	<i>Sanguinius Maximus.</i>
5	d	3	<i>John</i> the Bapt:st being entering on his 30th year cur-
6	e	4	rent, according to the Law, <i>Numb.</i> 8. 4, begins to Preach
7	f	5	and Baptize in the Wilderness of <i>Judaea</i> . <i>Mat.</i> 3. 1.
8	g	6	
9	a	vij	
10	B	8	
11	c	9	
12	d	10	The first year of <i>John Baptists Ministry</i> begins in the
13	e	11	15th of <i>Tiberius</i> .
14	f	12	Full Moon the old <i>Olympiade</i> is acted, whereat <i>Her-</i>
15	g	13	<i>moenies</i> of <i>Pergamus</i> wins the Race.
16	a	xiv	
17	B	15	
18	c	16	<i>Herod</i> promising to put away his owne Wife <i>Arata</i> , steals
19	d	17	away <i>Herodias</i> his Brothers Wife, and brings her home
20	e	18	with him into his <i>Tetrarchy</i> of <i>Galilee</i> . <i>Jos. Ant.</i>
21	f	19	
22	g	20	
23	a	xxj	☉ enters ♏. And holds 31 daies.
24	B	22	
25	c	23	
26	d	24	<i>Herod Philip</i> soon sensible of the abuse, but wanting pow-
27	e	25	er to redress his wrongs, is patient upon force,
28	f	26	
29	g	27	<i>John Baptist</i> goes on Preaching in the Wilderness, and
30	a	xxv	New ☾ arh 4 m. 15. after n. } many follow him
31	B	9	45 <i>Truce</i> and <i>Calip</i> . or M. Vth hath 30 da. } <i>Mat.</i> 23. 2. &c.

Since *Nabonassar* began to Reign, and the Famous Ac-
The 15th of count *Nabonassar* came up, are years compleat 776.
Tiberius.

Jul. acc.	Week d.	Jews acc.	AUGUST hath XXXI daies.
1	c	1	
2	d	2	<i>John Baptist</i> having many Disciples, leaving the Wilder- ness, cometh unto <i>Jordan</i> , and <i>Baptizeth</i> , <i>Luke</i> 3. 3. &c.
3	e	3	
4	f	4	
5	g	5	
6	a	vj	<i>John</i> Preacheth by the River <i>Jordan</i> .
7	B	7	
8	c	8	
9	d	9	
10	e	10	and <i>Baptizeth</i> .
11	f	11	<i>Herod</i> comming home with his new Love : <i>Areta</i> his Wife departs willingly. <i>Jos. Ant.</i>
12	g	12	<i>John</i> Preacheth by the River <i>Jordan</i> , and <i>Baptizeth</i> <i>Luke</i> 3. 3.
13	a	xij	
14	B	14	
15	c	15	
16	d	16	The year <i>Nabonassar</i> 777 begins.
17	e	17	<i>Areta</i> comes to her Father <i>Aretas</i> , King of <i>Arabia</i> , <i>Jos. Ant.</i>
18	f	18	The 16th year of <i>Tiberius</i> the Emperour enters.
19	g	19	
20	a	xx	
21	B	21	<i>John</i> Preacheth by the River <i>Jordan</i> .
22	c	22	<i>Aretas</i> plots to be revenged of <i>Herod</i> , for the wrong done to his Daughter.
23	d	23	☉ enters ♏. and holds 31 daies.
24	e	24	
25	f	25	
26	g	26	
27	a	xxvij	<i>John</i> Preacheth in the Coast of <i>Jordan</i> .
28	B	28	New ☾ at h. 16. m. 59. 2. n. <i>Elul True</i> .
29	c	29	Since <i>Aegypt</i> became a <i>Roman</i> Province, years 57,
30	d	30	<i>Elul</i> Calip. or Moneth V Ith.
31	e	1	<i>Elul</i> <i>Thaddae</i> hath 29 daies.

The 16th Year of Since *Slemus Nicator* began to Reign, and the Account came up, *Sel. Alexandrian*, are years complear 340. *Tiberius*.

Jul. acc.	Week d.	Jews ac.	OCTOBER hath XXXI daies.
			Festivals, and Story.
1	a	iiij	<i>The Account Selenc. Alexandrian begins 341.</i> <i>John</i> Preacheth on the banks of <i>Jordan</i> : And the <i>Publicans</i> also come to his <i>Baptisme</i> ; saying, <i>Master what shall we do?</i> <i>Luke 3 12.</i>
2	B	4	
3	c	5	
4	d	6	
5	e	7	
6	f	8	The Fast of RECONCILIATION.
7	g	9	
8	a	x	
9	B	11	<i>Jesus</i> commeth up unto the Feast of <i>Tabernacles</i> .
10	c	12	
11	d	13	1 The Feast of TABERNACLES.
12	e	14	
13	f	15	
14	g	16	
15	a	xvij	
16	B	18	2 <i>John</i> Preacheth and <i>Baptizeth</i> .
17	c	19	
18	d	20	3
19	e	21	
20	f	22	The last and Great Day
21	g	23	<i>Jesus</i> returneth home.
22	a	xxiv	
23	B	25	<i>John</i> goes on Preaching, and <i>Baptizing</i> , and is infinitely crowded with converts of all sorts <i>Mat. 3. 5. &c.</i>
24	c	26	
25	d	27	<i>C</i> enters <i>M</i> and holds 20 daies.
26	e	28	New <i>Q</i> at h. 18. n. 27. a. n. <i>Marches</i> , <i>True</i> .
27	f	29	
28	g	30	<i>Marches</i> <i>Jan</i> <i>Calip</i> or Moneth VIIth
29	a	i	<i>Marches</i> <i>Jan</i> <i>Tradit</i> hath 29 daies.
30	B	2	<i>John</i> Preacheth, on the banks of <i>Jordan</i> .
31	c	3	

The 16th
Year of
Tiberius.

Since *Solomons* Temple finished in the 8th moneth, are
years compleat 1033.

NOVEMBER hath XXX daies.			Festivals, and Story.	
Jul. acc.	Week d.	Jews ac.		
1	d	4		
2	e	5	And <i>Baptizeth</i> all sorts of People.	
3	f	6		
4	g	7		
5	a	viiij	<i>John</i> Preacheth. And finally the Souldiers too, come after him; saying, <i>what shall we do?</i> <i>Luke</i> 3. 14.	
6	B	9		
7	c	10		
8	d	11		
9	e	12		
10	f	13		
11	g	14		
12	a	xv	<i>John</i> Preacheth about the River <i>Jordan</i> .	
13	B	16		
14	c	17		
15	d	18	<i>Herod</i> fearing the forces of King <i>Aretas</i> , his Wives Fa- ther, strengtheneth himself by Marrying the Daughter of <i>Herod as</i> , who came away along with her Mother) unto his haif Brother called <i>Philip Antipas</i> , Tetrarch of <i>Iturea</i> . <i>Jos</i> <i>Ant</i> .	
16	e	19		
17	f	20		
18	g	21		
19	a	xxij		
20	B	23		
21	c	24		
22	d	25		
23	e	26		
24	f	27	☉ enters ♊ and holds 29 daies.	
25	g	28	New ☾ at 7. m. 1. after noon. <i>Chasleu True</i> .	
26	a	xxix	<i>Chasleu Calip</i> or Moneth I Xth.	
27	B	1	<i>Chasleu Tradit</i> . hath 30 daies.	
28	c	2		
29	d	3	<i>Aretas</i> not able to cope with the joynt forces of both Brothers, abides quiet a while.	
30	e	4		

A Kalendar for the *Julian* Year 74. 191

The 16th Year of Since the *Nativity* of the Ever Blessed, our Lord *Jesus Christ*, December the 25th, are compleat 29 years.
Tiberius.

Jul. acc.	week d.	swsac.	DECEMBER hath XXXI daies.	
			Festivals, and Story.	
1	a	5		
2	b	6		
3	c	vij	<i>John</i> Preacheth and Baptizeth.	
4	d	8		
5	e	9		
6	f	10		
7	g	11	And all <i>Judeas</i> come unto <i>Jordan</i> to him, to be Baptized. <i>Mat.</i> 3. 5, 6.	
8	a	12		
9	b	13		
10	c	xiv	<i>John</i> Preacheth, and all People beyond and round about <i>Jordan</i> , far and near follow him, for aaptisme <i>Mat.</i> 3.	
11	d	15		
12	e	16		
13	f	17		
14	g	18		
15	a	19		
16	b	20		
17	c	xxj	<i>John</i> Preacheth on the banks of <i>Jordan</i> .	
18	d	22		
19	e	23		
20	f	24	Put <i>Jesus</i> still follows his trade.	
21	g	25	1	The Feast of DEDICATION.
22	a	26	2	
23	b	27	3	☉ enters ♊ at h. 5. m. 35. a. n. and holds 29 daies.
24	c	xxviii	4	New ☾ at hor 19. min. 56. a. n. <i>Thebeth</i> True.
25	d	29	5	NATIVITY of <i>JESUS CHRIST</i> An. the XXIXth.
26	e	30	6	<i>Thebeth</i> Calip. or Moneth Xth.
27	f	1	7	<i>Thebeth</i> Tradit. hath 29 daies.
28	g	2	INNOCENTS MARTYRS Ann. the XXVIIIth.	
29	a	3		
30	b	4		
31	c	v	<i>John</i> Preacheth, and all the Coast of <i>Decapolis</i> come af- (ter him.	

Year after M. Vinicius Quartinus } Consuls,
 Bissextile C. Cassius Longinus. }
 the 2d. The 16th year of Tiberius.

Jul. acc.	Week d.	Jews acc.	JANUARY hath XXXI daies.	
			Festivals, and Story.	
1	A	6	CIRCUMCISION Anniverf. XXI th Xth. <i>Julian</i>	
2	b	7	year 75. And the year of Rome 783 begins.	
3	c	8	The Cycle of ☉ 11. and of ☾ 12. The Dom. letter is A.	
4	d	9		
5	e	10	<i>Jesus</i> commeth from Nazareth.	
6	f	11	EPIPHANY Anniverf. XXIX th <i>JESUS</i> is Baptized of	
7	g	xij	1	<i>John Baptift</i> in Jordan. <i>Mat.</i> 3. 15. <i>Luke</i> 3. 21.
8	A	13	2	The And the 1 st year of his Ministry thence enters.
9	b	14	3	And 40 daies hence forwards is he Tempted of
10	c	15	4	the Devil. <i>Mat.</i> 4. 1. <i>Luke</i> 4. 12.
11	d	16	5	Daies of Temptation.
12	e	17	6	
13	f	18	7	
14	g	xix	8	
15	A	20	9	<i>Jesus</i> is in the Wildernefs amongst the Wild Beasts 40 Daies. <i>Mar.</i> 1. 13.
16	b	21	10	The Devils labour to terrify him, with fearful fights, and terrible noyses. <i>Mar.</i> 1. 13.
17	c	22	11	
18	d	23	12	
19	e	24	13	
20	f	25	14	☉ enters ♊. and holds 29 daies.
21	g	xxvj	15	
22	A	27	16	
23	b	28	17	
24	c	29	18	New ☾ at h. 8. min. 40. after n. <i>Shebet True.</i>
25	d	1	19	<i>Shebet Calip.</i> or Moneth X th .
				<i>Shebet Tradit.</i> hath 30 daies.
26	e	2	20	And also endeavours as much to allure him with deceitful and fair shews, and promises, <i>Mar.</i> 1. 13.
27	f	3	21	
28	g	iv	22	
29	A	5	23	
30	b	6	24	
31	c	7	25	

The 16th year of Since the Universal Desolation of *J. dea*, wrought by the *Caldeans*, and the Remnant who went down into *Ægyptus*, are 15 years complet.

JUL. 75.		Jews ac.		FEBRUARY hath XXVIII daies.	
Week d.				Festivals, and Story.	
1	d	8	46	But <i>J. sus</i> overcomes all Threats and Allurements,	
2	e	9	47	<i>PRESENTATION</i> Annivers the XXI Xth.	
3	f	10	48	The 40	
4	g	xj	49		
5	A	12	50		
6	b	13	51		
7	c	14	52		
8	d	15	53		
9	e	16	54		
10	f	17	55		
11	g	xviii	56	The <i>Jews</i> send Messenger unto <i>John Baptist</i> ,	
12	A	19	57	saying unto him, <i>Who art Thou?</i> <i>John</i> 1. 19, &c.	
13	b	20	58		
14	c	21	59	(nister unto him <i>Mat.</i> 4	
15	d	22	60	<i>Jesus</i> vanquisheth the Divels, and the Angels Mi-	
16	e	23		He returneth unto <i>Jordan</i> unto <i>John</i> . <i>John</i> 1. 29.	
17	f	24		<i>Andrew</i> , and <i>John</i> follow him <i>v.</i> 37.	
18	g	xxv		<i>Jesus</i> Preacheth, and <i>Peter</i> also follows <i>v.</i> 42. <i>Philip</i> , and	
19	A	26		enters & holds 30 d. (<i>Nathaniel</i> come in. <i>v.</i> 42. 45.	
20	b	27		<i>Jesus</i> goeth home to <i>Nazareth</i> , and teacheth there one	
21	c	28		day. <i>John</i> 2. 1, 2.	
22	d	29		New $\text{\textcircled{C}}$ at h. 21. m. 44. a n. <i>Adar Truc.</i> He and his Mo-	
23	e	30		1 <i>Adar Calip.</i> or m XI Irh. (ther and Disciples go to <i>Cana</i> ,	
24	f	1		2 <i>Adar Tradit.</i> hath 29 d. (to a Wedding Feast. <i>Jo.</i> .1, 2	
25	g	2		3 <i>Jesus</i> Preacheth at <i>Cana</i> . <i>Luke</i> 4. 15.	
26	A	3		4 Continueth at the Wedding 7 daies. <i>Judg</i> 14. 17.	
27	b	4		5	
28	c	5		6 He turneth water into Wine. <i>John</i> 2. 7, 8, 9, 10, &c.	

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The 16th
year of
Tiberius.

Since the Creation of the World *March* the 22d, are
4030 Years compleat, and the year begins 4031.

Jul. acc.	Week d.	Jew. acc.	
1	d	6	
2	e	7	
3	f	8	
4	g	ix	
5	A	10	
6	b	11	
7	c	12	
8	d	13	
9	e	14	
10	f	15	
11	g	xvj	
12	A	17	
13	b	18	
14	c	19	
15	d	20	
16	e	21	
17	f	22	
18	g	xxij	
19	A	24	
20	b	25	
21	c	26	
22	d	27	
23	e	28	
24	f	29	
25	g	i	
26	A	2	
27	b	3	
28	c	4	
29	d	5	
30	e	6	
31	f	7	

MARCH hath XXXI daies.

Festivals, and Story.

7 The Marriage ends.

Jesus goeth home to *Nazareth*. *Luke* 4. 16.

And Preacheth in the *Synagogue* there. *ver.* 17. &c.
But was thrust out, and therefore He removeth hous-
hold with his Mother, and goeth and dwels at *Caperna-
um*. *John* 2. 12.

Jesus Preacheth at *Capernaum*. *Luke* 4. 1.
Where they are astonished at his Doctrine.

Since the death of the Famous *Julius Caesar*, are 71 years
compleat.

He Preacheth again in the *Synagogues* thereabouts. *Mat.*
(4. 23.)

At the Sea of *Galilee* he calleth *Simon*, and *Andrew*, and
James, and *John*, a second time. *Luke* 5. 11.

☉ enters ♍. at h. 11. m. 14. a. n. and holds 31 daies.

New ☾ at h. 10. m. 8. a. n. *Abib Trus.* and *Calip.* or *M. Ist.*
Abib Traditional hath 30 d. **INCARNATION** an. XXXth

He Preacheth again in the *Synagogues* of *Galilee*. *Mat.* 4. 23

And calleth *Philip*, and *Nathaniel* who is called *Bartho-
lomew*, also *James*, and *Simon*, and *Jude* his Brethren, and
also *Morghew*, and *Thomas*.

A Kalendar for the *Julian* Year 75. 195

The 86th Year of Tiberius. Since Rome Founded, April the 21st, are complet 781 years.

			APRIL hath XXX daies.
			Festivals, and Story.
Jul. acc.	week.	Jews acc.	
1	g	vij	1 Preacheth in the way to <i>Jerusalem</i> .
2	A	9	2 Calleth <i>Judas</i> of <i>Kerinth</i> by the way.
3	b	10	3 Sendeth out his <i>Disciples</i> to Preach, by two and two:
4	c	11	4 <i>John</i> 4. 38.
5	d	12	5 He commeth up to <i>Jerusalem</i> to the <i>Passover</i> .
6	e	13	6 Whips forth of the <i>Temp.</i> the buyers and sellers <i>Jo.</i> 2, 23, 24, 25
7	f	14	7 The PASSE OVER is eaten at Even.
8	g	15	8 The Feast of UNLEAVENED BREAD. <i>Jesus</i> Prea-
9	A	16	9 cheth in the <i>Temple</i> .
10	b	17	10 3 Daies of Unleavened Bread.
11	c	18	11 4 <i>Nicodemus</i> commeth to him by night. <i>John</i> 3d.
12	d	19	12 5 <i>Jesus</i> doth many Miracles at <i>Jerusalem</i> during the
13	e	20	13 6 Feast, and many beleeve on him there,
14	f	21	14 7
15	g	xxij	15 He Preacheth about <i>Jerusalem</i> .
16	A	23	16 <i>Jesus</i> and his <i>Disciples</i> go into <i>Judea</i> . And Preach the
17	b	24	17 Gospel, and cast out Devils, and Baptize. <i>John</i> 3. 22.
18	c	25	18 Since the death of Great <i>Alexander</i> are years 352. com-
19	d	26	19 plet.
20	e	27	20
21	f	28	21 Since Rome Founded years 782 enters.
22	g	xxix	22 New (Arh. 22. m. 52. a. n. Ijar True. ☉ enters ☽ and
23	A	30	23 holds 31 daies. Ijar Calip. or Moneth IId.
24	b	1	24 Ijar Tradit. hath 29 dayes.
25	c	2	25
26	d	3	26
27	e	4	27
28	f	5	28
29	g	vj	29 <i>Jesus</i> Preacheth in <i>Judea</i> , and his <i>Disciples</i> Baptize.
30	A	7	30

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The 16th
year of
Tiberius.

Since *Noahs* Flood began, the 17th day of the moneth
Zif, are compleat years 2.75. And since his comming
forth of the Ark, on the 27th of the same *Zif*, are 3374
years.

			MAY hath XXXI daies.	
			Festivals, and Story.	
M. acc.	week	Jews ac.		
1	b	8	He healeth the sick, and worketh many Miracles.	
2	c	9		
3	d	10		
4	e	11		
5	f	12		
6	g	xij	<i>Jesus</i> Preacheth in <i>Judea</i> .	
7	A	14	Since <i>Solomons</i> Temple Founded, are years 1043.	
8	b	15		
9	c	16		
10	d	17	Since <i>Noahs</i> Flood began, are years 2375.	
11	e	18	<i>Jesus</i> Preacheth in <i>Judea</i> .	
12	f	19		
13	g	xx		
14	A	21		
15	b	22		
16	c	23	And his <i>Disciples</i> Baptize. <i>John</i> 4.12.	
17	d	24	<i>Jesus</i> Preacheth on the borders of <i>Idumea</i> .	
18	e	25		
19	f	26		
20	g	xxvij		
21	A	28	New ☾ at h. 11. m. 30. aft. n. <i>Sivan</i> Trus.	
22	b	29	<i>Sivan</i> Calis. or Moneth 11 Id	
23	c	1	☾ enters II. And holds 31 d. <i>Sivan</i> Tradit. hath 30 d	
24	d	2	<i>Jesus</i> and his <i>Disciples</i> come to <i>Jerusalem</i> .	
25	e	3		
26	f	4	He Preacheth at <i>Jerusalem</i> in the Temple. The Feast of PENTECOST.	
27	g	v		
28	A	6	<i>Jesus</i> worketh Miracles at <i>Jerusalem</i> . <i>Deut.</i> 16. 16.	
29	b	7		
30	c	8		
31	d	9		

A Kalendar for the *Julian* Year 75. 197

The 16th
year of
Tiberius.

Since the fall of *Troy*, *June* the 22 d, are years compleat
1212.

			JUNE hath XXX daies.	
			Festivals, and Story.	
Jul	week d	Jewes ac		
1	e	10		
2	f	11		
3	g	xij	And Preacheth there abouts.	
4	A	13		
5	b	14	He goeth into <i>Judea</i> again, with his <i>Disciples</i> .	
6	c	15		
7	d	16		
8	e	17		
9	f	18		
10	g	xix	And Preacheth in the Coasts thereof.	
11	A	20		
12	b	21		
13	c	22		
14	d	23	His <i>Disciples</i> Baptize. <i>John</i> 3. 22.	
15	e	24		
16	f	25	Jesus Preacheth in <i>Judea</i> .	
17	g	xxvi		
18	A	27		
19	b	28	New ☾ at hor. 5. min. 20. after noon.	
20	c	29	<i>Thammuz</i> True.	
21	d	30	<i>Thammuz</i> Calip. or Moneth 1 Vth.	
22	e	1	<i>Thammuz</i> <i>radis</i> , hath 9 daies.	
23	f	2	☉ enters ☾ at h. 16. m. 53. a. n. and holds 31 daies.	
24	g	iiij	Nativity of <i>JOHN</i> , Anniver ^s , the XXX.	
25	A	4		
26	b	5		
27	c	6	<i>John</i> Baptizeth in <i>Enon</i> , near <i>Salim</i> , where was much water. <i>John</i> 3. 23.	
28	d	7		
29	e	8		
30	f	9		

198 A Kalendar for the Julian Year 75.

The 16th
year of
Tiberius.

Since the first Olympiade of Ichnus was acted, July 5th
are years compleat 805.

JULY hath XXXI daies.			Festivals, and Story.		
Jul. acc.	Week	Jwsac.			
1	G	X	<i>Jesus</i> Preacheth in <i>Judea</i> .		
2	A	11	The 2d year begins of <i>Johns</i> Baptisme.		
3	b	12			
4	c	13	Full Moon the 2d year of <i>Olymp.</i> 202d enters,		
5	d	14			
6	e	15			
7	f	16			
8	G	xvij	<i>Jesus</i> Preacheth in the Synagogues of <i>Judea</i> , and on the borders of <i>Idumæa</i> ,		
9	A	18			
10	b	19			
11	c	20			
12	d	21	And goeth all over the Countrey, working Miracles,		
13	e	22			
14	f	23			
15	G	xxiv	He Preacheth the Gospel in <i>Judea</i> ,		
16	A	25			
17	b	26	and healeth their sick.		
18	c	27			
19	d	28	New α at h. 13. m. 4. after n. <i>Ab. True.</i>		
20	e	29	<i>Ab. Cal.</i> or Month Vgh.		
21	f	1	<i>Ab. Tradit</i> hath 30 daies,		
22	G	ij	<i>Jesus</i> Preacheth in <i>Judea</i> ,		
23	A	3			
24	b	4	☉ enters α . And holds 31 daies.		
25	c	5			
26	d	6	And many comming to him, his Disciples Baptize. <i>John</i>		
27	e	7	(3, 22.		
28	f	8			
29	G	ix	<i>Jesus</i> Preacheth in <i>Judea</i> , and on the borders of <i>Idumæa</i>		
30	A	10			
31	b	11			

A Kalendar for the *Julian* Year 75. 199

The 16th
year of
Tiberius.

The 17th year of *Tiberius* the Emperour begins.
Since *Nabonassar* began to Reign, and the *Nabonassar-
an* Account came up, *August* the 16th are compleat years
777.

Jul. acc.	week d.	Jews ac.	
1	e	12	
2	d	13	
3	e	14	
4	f	15	
5	g	xvj	<i>Jesus</i> Preacheth all about <i>Juden</i> .
6	A	17	
7	b	18	
8	c	19	<i>John</i> Baptizeth in <i>Enon</i> . <i>John</i> 3. 23.
9	d	20	
10	e	21	
11	f	22	
12	g	xxij	<i>Jesus</i> Preacheth the Gospel in <i>Judea</i> .
13	A	24	
14	b	25	
15	c	26	And his Disciples Baptize. <i>John</i> 3. 22.
16	d	27	The year <i>Nabonassar</i> enters 778.
17	e	28	New ☾ at h, i. m. 48. a. n.
18	f	29	<i>Elul</i> True. <i>Tiberius</i> begins his 17th year.
19	g	xxx	<i>Elul</i> Calip. or Moneth V lth. <i>Jesus</i> Preacheth in <i>Judea</i> .
20	A	1	<i>Elul</i> Tradit. hath 29 daies.
21	b	2	
22	c	3	
23	d	4	
24	e	5	☉ enters ♍. and holds 31 daies.
25	f	6	
26	g	vij	<i>Jesus</i> Preacheth in the Synagogues of <i>Judea</i> .
27	A	8	
28	b	9	
29	c	10	Since <i>Aegypt</i> became a <i>Roman</i> Province, are compleat years 58.
30	d	11	
31	e	12	

The 17th
year of
Tiberius.

Since the Famous Battle at *Actium*, Sep, the 2d are
years compleat 59.

SEPTEMBER hath XXX dai.		
Festivals, and Story.		
1	f	
2	g	iv
3	A	15
4	b	16
5	c	17
6	d	18
7	e	19
8	f	20
9	g	xxj
10	A	22
11	b	23
12	c	24
13	d	25
14	e	26
15	f	27
16	g	xxviij
17	A	29
18	b	1
19	c	2
20	d	3
21	e	4
22	f	5
23	g	vj
24	A	7
25	b	8
26	c	9
27	d	10
28	e	11
29	f	12
30	g	xiiij

Since the Famous Battle at *Actium* are years compleat 59.

John Preacheth the Gospel of Repentance, and *Bapti-*
zeth in *Enon* near *Salim*

J *Jesus* still Preacheth in *J* *udea*, in all the Cities and Vil-
lages ther of.

A dispute arises between *John*, and the *J* *ews*, about Pu-
rifying. *John* . 25.

New \odot at h. 14. m. 3. after noon. *Tisri True*.

Tisri Calip or Moneth V IIth.

Tisri Tradit hath 30 daies. The Feast of TRUM-
PETS. The 2d year after *Sabb*. begins.

Since the first Consulship of *Augustus* are 73.

Jesus Preacheth the Gospel in *Judea*, and doth many
Miracles.

\odot enters \approx at h. 2. m. 8. a.n. and holds 30 daies.

The Fast of RECONCILIATION.

Jesus Preaches in *Judea* nigh *Jerusalem*, and comes to
the Feast of *Tabernacles*.

A Kalendar for the *Julian* Year 75. 201

The 1th year of *Tiberius*. Since *Seleucus Nicator* began to Reign, and since began the Account *Seleus. Alexandrian*, are years compleat 341.

JUL. acc.			week d.		JWS acc.			
OCTOBER hath XXX XI daies.								
Festivals, and Story.								
1	A	14						Since the Account <i>Sel. Alex.</i> enters.
2	b	15	1					The Feast of TABERNACLES.
3	c	16	2					
4	d	17	3					<i>Jesus</i> in <i>Jerusalem</i> . <i>Deut.</i> 16. 16
5	e	18	4					
6	f	19	5					
7	g	XX						<i>Jesus</i> Preacheth in the Temple.
8	A	21						
9	b	22						The last and Great Day.
10	c	23						
11	d	24						He goeth again into <i>Judea</i> with his Disciples.
12	e	25						
13	f	26						
14	g	XXVI						<i>Jesus</i> Preacheth in <i>Judea</i> .
15	A	27						New ☾ at h. 3 m. 10 a.m.
16	b	28						<i>Marchesuan True</i> .
17	c	29						<i>Marchesuan Calip.</i> or Moneth VII Ith
18	d	30						<i>Marchesuan Tradit.</i> hath 29 daies.
19	e	31						
20	f	1						
21	g	2						<i>Jesus</i> Preacheth in <i>Judea</i> .
22	A	3						
23	b	4						And his Disciples Baptize. <i>John</i> 3. 22.
24	c	5						
25	d	6						☉ enters ♍, and holds 9 daies.
26	e	7						
27	f	8						<i>John</i> teacheth and Baptizeth near <i>Salim</i> .
28	g	9						<i>Jesus</i> Preacheth and worketh Miracles, and all men
29	A	10						come unto him in <i>Judea</i> . <i>John</i> 3. 26.
30	b	11						
31	c	12						

The 17th
Year of
Tiberius.

Since *Solomon* finished the Temple of the Lord in the
8th moneth, called *Bel*, or *Marchesuan*, are years compleat
1036.

Jul. acc.	Week d.	Jews ac.
1	d	5
2	e	6
3	f	7
4	g	xviii
5	A	19
6	b	20
7	c	21
8	d	22
9	e	23
10	f	24
11	g	xxv
12	A	26
13	b	27
14	c	28
15	d	29
16	e	1
17	f	2
18	g	iiij
19	A	4
20	b	5
21	c	6
22	d	7
23	e	8
24	f	9
25	g	x
26	A	11
27	b	12
28	c	13
29	d	14
30	e	15

NOVEMBER hath XXX daies.

Festivals, and Story.

The *Jews* complain unto *John*, how *Jesus Baptizeth* in *Judea*, and what multitudes follow him. *John* 3. 26.

Jesus Preacheth the Gospel in *Judea*.

John makes an Holy and good Confession of *Christ*, and prefers *Christ* before himself. *John* 3. 27, 28. &c.

Jesus Preacheth up and down in all parts of *Judea*.

New ☾ at 16. m. o. after noon. *Chastien True*.

Chastien Galip or Moneth IXth.

Chastien Tradit. hath 30 daies.

Jesus Preacheth in *Judea*.

John Preacheth and Baptizeth in *Galilee*, And *Herod* heareth of him.

☉ enters ♊ and holds 29 daies.

Jesus in *Judea* goes up and down every where Preaching the Gospel.

Herod the Tetrarch inviteth *John the Baptist*, to come unto his Court *Mat* 14.

A Kalendar for the *Julian* Year 75. 203

The 17th year of *Tiberius*. Since the *Nativity* of the Ever Blessed, our Lord and Saviour *Jesus Christ*, December the 25th, are compleat 30 years.

JUL. AC. / WEEK D. / LEV. SAC.			DECEMBER hath XXXI daies.
			Festivals, and Story.
1	a	16	
2	g	xvij	<i>Jesus</i> still continueth Preaching in <i>Judea</i> .
3	A	18	
4	b	19	
5	c	20	<i>John Baptist</i> Preacheth unto <i>Herod</i> , and <i>Herod</i> heareth
6	d	21	him gladly, and doeth many things at <i>John's</i> Sacred ad-
7	e	22	vice, <i>Mar.</i> 6. 20.
8	f	23	
9	g	xxiv	<i>Jesus</i> teacheth about <i>Jerusalem</i> .
10	A	25	1 The Feast of DEDICATION.
11	b	26	2
12	c	27	3
13	d	28	4 New \mathcal{C} at hor. 4. min. 44. a. n.
14	e	29	5 <i>Thebeth True</i> .
15	f	30	6 <i>Thebeth Calip</i> . or Moneth Xth.
16	g	1	7 <i>Thebeth Tradiz</i> . hath 29 daies. <i>Jesus</i> in <i>Judea</i> Preach-
17	A	2	eth somewhere about <i>Jerusalem</i> .
18	b	3	
19	c	4	
20	d	5	
21	e	6	And his <i>Disciples</i> Baptise.
22	f	7	
23	g	vij	☉ enters VS at h. 7. m. 47. a. n. and holds 29 daies.
24	A	9	
25	b	10	NATIVITY of <i>JESUS CHRIST</i> An. the XXXth.
26	c	11	
27	d	12	
28	e	13	INNOCENTS MARTYRS Ann. the XXIXth.
29	f	14	<i>Mar.</i> 6. 17, 18. <i>Mat.</i> 14. 3, 4.
30	g	xv	<i>John Baptist</i> warneth <i>Herod</i> of his Sin, in living in Incest
31	A	16	with the Wife of his Brother <i>Herod Philip</i> .

Year the
3d after
Bissextile.

Emperour *Tiberius Nero Caesar* V } Consuls.
L. *Aelius Sijanus*.
The Dominical Letter G.

Jul. acc.	Week d.	Jews ac.	JANUARY hath XXXI daies.
			Festivals, and Story.
1	a	17	CIRCUMCISION, Anniverl. the XX Xth. The <i>Julian</i> year 76. Year <i>Roman</i> 783d begins. The Cycle of ☉ 12. and of ☾ 13.
2	b	18	
3	c	19	
4	d	20	
5	e	21	
6	f	xxij	<i>Jesus</i> Preacheth in <i>Juden</i> .
7	G	23	EPIPHANY an. the XXXth. <i>Baptisme</i> , an. the 1st. The 1 Id Year begins of <i>CHRISTS</i> Ministry.
8	a	24	
9	b	25	
10	c	26	
11	d	27	<i>Herodias</i> envies <i>John Baptist</i> , and seeketh an occasion New ☾ at h. 1 - m. 28. a. n. <i>Shebet True</i> . (to destroy him. <i>Shebet Calip</i> , or Moneth X Ith. <i>Shebet Tr adit</i> . hath 30 daies.
12	e	28	
13	f	xxix	
14	G	1	
15	a	2	
16	b	3	<i>Herod</i> is grieved at <i>Johns</i> advise, yet heareth him still.
17	c	4	
18	d	5	
19	e	6	
20	f	vij	<i>Jesus</i> continues still Preaching in <i>Juden</i> .
21	G	8	☉ enters ♊ and holdeth there 30 daies. And his <i>Disciples</i> continue with him, Preaching and <i>Baptizing</i> there.
22	a	9	
23	b	10	
24	c	11	
25	d	12	
26	e	13	<i>Jesus</i> Preacheth in <i>Juden</i> , and maketh more Converts than ever <i>John</i> did. <i>John</i> 4. 1, 2.
27	f	xiv	
28	G	15	
29	a	16	
30	b	17	
31	c	18	Where at the <i>Pharisees</i> envy him. <i>John</i> 4. 1, 2.

A Kalendar for the *Julian* Year 76. 205

The 17th
year of
Tiberius.

Since the Universal Desolation of *Judea*, at what time
the Remnant of the People went down into *Agypt*, are
compleat years 616.

FEBRUARY hath XXVIII daies.

Festivals, and Story.

Jul. acc.	Week	Lev. acc.	
1	d	19	
2	e	20	
3	f	xxj	
4	G	22	PRESENTATION Annivers the XX th , <i>Jesus</i> Preacheth in <i>Judea</i> .
5	a	23	<i>John Baptist</i> is cast into Prison. <i>Mark</i> 6. 19.
6	b	24	
7	c	25	
8	d	26	
9	e	27	
10	f	xxviii	<i>Jesus</i> Preacheth in <i>Judea</i> .
11	G	29	New Year, 6 m. 12 a.n. <i>Adar Trus</i> .
12	a	30	<i>Adar Calip</i> , or Month XI th .
13	b	1	<i>Adar Tradit</i> . hath 28 daies.
14	c	2	But hearing of <i>Johns</i> Imprisonment, He leaves <i>Judea</i>
15	d	3	to go into <i>Galilee</i> . <i>Mat.</i> 4. 12, <i>Mar.</i> 1. 14.
16	e	4	
17	f	5	<i>Jesus</i> Preacheth about <i>Jerusalem</i> ,
18	G	6	And going thorow <i>Samarita</i> , sits upon <i>Jacobs</i> Well near
19	a	7	<i>Sychar</i> , and tarries at <i>Sychar</i> 2 daies. <i>John</i> 4. 34, 35, 36 &c.
20	b	8	enters \times . holds 30 daies.
21	c	9	It was now 4 moneths to <i>Pentecost</i> . <i>John</i> 4. 35.
22	d	10	He commeth into <i>Galilee</i> , and passeth by <i>Nazareth</i> , yet
23	e	11	calleth not.
24	f	xij	He Preacheth in <i>Galilee</i> .
25	G	13	
26	a	14	The Feast of PURIM the 1 st Day.
27	b	15	The 1 st Id Day.
28	c	16	He commeth to <i>Cana</i> in <i>Galilee</i> , and healeth the Rulers Son, who was sick at <i>Capernaum</i> . <i>John</i> 4. 45, 46 &c.

The 17th
year of
Tiberius.

Since the Creation of the World, *March* the 22d are
401 years compleat. And since the *Incarnation* of the E-
ver Blessed, are compleat years 31.

Jul. acc.	Week d.	Jews ac.	MARCH hath XXXI dayes.
			Festivals, and Story:
1	d	17	He commeth home to <i>Capernaum</i> .
2	e	18	Healeth the sick, and doth many Miracles. <i>Mat. 5. 1. &c.</i>
3	f	xix	And Preacheth there. (ch. 4. 25. <i>Mat. 3. 8. 13. Lu. 6. 17</i>
4	G	20	He Preacheth on the Mount a Sermon of the <i>Beatitudes</i> .
5	a	21	And healeth the Leper, and the <i>Centurions</i> Servant.
6	b	22	<i>Mat. 5. also ch. 8. 1. 2. &c. ver. 5. &c. Luke 7. 1.</i>
7	c	23	(Wives Mother <i>Mat. 8. 14.</i>
8	d	24	(<i>Lu. 4. 31.</i> And healeth <i>Peters</i>
9	e	25	
10	f	xxvj	He Preacheth in the <i>Synagogues</i> , Casts out a Devil there.
11	G	27	He cureth multitudes of sick after Sun set. <i>Mat. 8. 16.</i> And
12	a	28	New (at h. 18. m. 56. a. n. <i>Abib True.</i> (riseth before day,
13	b	1	<i>Abib Calip.</i> or Mon. 1st. hath 30 d. (and commeth to
14	c	2	<i>Naum</i> , where He rayseth the dead <i>Luke. 7. 12, 13. &c.</i> He
15	d	3	returneth to the Sea of <i>Tiberias</i> .
16	e	4	He Preacheth there. <i>Mat. 1. 18, 19.</i>
17	f	v	He goes to Sea, and rebuketh the wind and storm. <i>v. 23</i>
18	G	6	arriveth at <i>Gergesa</i> and casts out 2 Devils. <i>v. 28.</i> returnes
19	a	7	to <i>Capernaum</i> : Is casted by <i>Mat. the Apostle. Mat. 9. 9. &c.</i>
20	b	8	Disputeth with the <i>Disc. of John</i> , and the <i>Pharisees</i> , about
21	c	9	Fasting <i>v. 14. &c.</i> Cureth the Bloudy Issue, raiseth <i>Fairus</i>
22	d	10	Centers <i>v. at h. 13. m. 26. a. n. &c.</i> holds 31 d. (Daughter.
23	e	11	<i>v. 20. &c.</i> Answers <i>Johns</i> messengers. sends out his <i>Apostles</i>
24	f	xij	by two and two. And commeth to the <i>Passover</i> .
25	G	13	INCARNATION Annivers. the XXXI.
26	a	14	The PASSEOVER is eaten at Even.
27	b	15	1 The Feast of UNLEAVENED BREAD.
28	c	16	2
29	d	17	3 The Daies of Unleavened Bread.
30	e	18	4 (the fact. <i>Joh. 5. 1, 2. &c.</i>)
31	f	xix	5 He healeth the lame Man on the Sabbath, and justifies

A Kalendar for the *Julian* Year 76. 207

The 17th year of *Tiberius*. Since *Rome* Founded *April* the 21st are years compleat 782.

[w. acc.] week d. [cws ac.]			APRIL hath XXX daies.
			Festivals, and Story.
1	G	20	6
2	a	21	
3	b	22	
4	c	23	7
5	d	24	
6	e	25	<i>Jesus</i> goeth with his <i>Disciples</i> into <i>Judea</i> . to Preach the Gospel.
7	f	xxvj	<i>Jesus</i> Preacheth near <i>Jerusalem</i> , and after Sermon going out into the Fields, the <i>Disciples</i> pluck the ears of Corn, whereat the <i>Pharisees</i> quarrel <i>Mat.</i> 12. 1, 2. &c. <i>Mar.</i> 2. 23. &c. <i>Luke</i> 6. 1, 2, 3. &c.
8	G	27	
9	a	28	
10	b	29	New Cath. 7. m. 40. <i>Zif</i> or <i>Ijar</i> True.
11	c	30	
12	d	1	<i>Ijar</i> Calip, or Moneth I Id. hath 29 daies.
13	e	2	<i>Jesus</i> goes on Preaching in <i>Judea</i> .
14	f	iiij	
15	G	4	
16	a	5	and worketh Miracles.
17	b	6	Since the death of Great <i>Alexander</i> , are years comp. 353. <i>John</i> lyeth in Prison at <i>Macheruntis</i> Castle. <i>Jos</i> Ant.
18	c	7	
19	d	8	
20	e	9	
21	f	x	Since <i>Rome</i> Founded, years 78; begins.
22	G	11	☉ enters ♀ and holds 31.
23	a	12	<i>Jesus</i> on the borders of <i>Idumea</i> healeth many sick.
24	b	13	
25	c	14	
26	d	15	Since <i>Solomons</i> Temple Founded, are compleat years 1044.
27	e	16	He Preacheth in the Synagogues.
28	f	xvij	
29	G	18	
30	a	19	

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The 17th
year of
Tiberius.

Since *Noah* and his Family come forth the *Ark*, are
years complear 2375, on the 27th of the moneth *Zif*.

MAY hath XXXI. daies. Festivals, and Story.		
Jul. acc.	Week L.	Jews acc.
1	b	20
2	c	21
3	d	22
4	e	23
5	f	xxiv
6	G	5
7	a	26
8	b	27
9	c	28
10	d	29
11	e	1
12	f	1j
13	G	3
14	a	4
15	b	5
16	c	6
17	d	7
18	e	8
19	f	ix
20	G	10
21	a	11
22	b	12
23	c	13
24	d	14
25	e	15
26	f	xvj
27	G	17
28	a	18
29	b	19
30	c	20
31	d	21

And does many Miracles.

Jesus Preacheth in *Judea*.

John lyeth in Prison.

New ☾ at h 2 o. m 25. after noon. *Sivan True*.

Sivan Calip. or Moneth II Id hath 30 daies.

Jesus Preacheth in *Judea*

And commeth to *Jerusalem* against

The Feast of PENTECOST.

Jesus Preacheth in the Temple.

And thence goeth with his *Disciples* into *Galilee*.

☉ enters II. and holds 31 daies.

Jesus Preacheth in *Galilee*, and after Sermon healeth the
withered hand, *Luke* 6. 6, 7 &c. *Mark* 3. 1, 2, 3 &c. *Mat.*
12. 9, 10 &c.

Whereupon the *Pharisees* displeased, confederate with
the *Herodians* against him, and thereupon *Jesus* with-
draws out of, *Mark* 3, 6 and *Mat.* 12. 14 and *Luk.* 6. 11 He-

A Kalendar for the Julian Year 76. 209

The 17th year of *Tiberius*. Since the fall of *Troy*. on *June* the 22 daies years com-
pleat 1213.

JUNE hath XXX daies.			Festivals, and Story.
Jul. ac.	Week d.	Jews ac.	
1	e	22	<i>Herods</i> Country, unto the Sea of <i>Tiberias</i>
2	f	xxiii	And Preacheth in the <i>Synagogues</i> thereabouts. <i>Mar.</i> 3. 7
3	G	24	<i>Mat.</i> 12. 13.
4	a	25	He healeth multitudes, whereof there was one blind and dumb. <i>Mat.</i> 12. 22. &c.
5	b	26	
6	c	27	And the People wondering at the Miracles. It was ma- liciously objected by the <i>Pharisees</i> , that he cast out De- vils by <i>Baaizebub</i> .
7	d	28	
8	e	29	
9	f	xxx	New Year, 9. min. 9. after noon. <i>Thammuz True</i> , <i>Thammuz Calip.</i> or Month 1 Vth. hath 29 daies.
10	G	1	
11	a	2	
12	b	3	The <i>Pharisees</i> desire of <i>Jesus</i> a signe, but without ground or reason, his Miracles being dayly signes and wonders.
13	c	4	<i>Mat.</i> 12. 38. <i>Luke</i> 11. 29. 30.
14	d	5	Wherefore <i>Jesus</i> answers them Mystically.
15	e	6	
16	f	vij	<i>Jesus</i> Preacheth near the Sea of <i>Tiberias</i> . <i>Mat.</i> 13.
17	G	8	
18	a	9	
19	b	10	His Mother, and Bretheren drawn in by Malitious and subtle enemies, foolishly come forth to lay hold of him.
20	c	11	
21	d	12	But <i>Jesus</i> heedeth them not. <i>Mat.</i> 12. 46. &c. <i>Mar.</i> 3. 31. &c. <i>Luke</i> 8. 19.
22	e	13	
23	f	xiv	⊙ enters ☿ at h. 22. m. 41. a. n. and holds 31 daies.
24	G	15	Nativity of <i>JOHN</i> , Annivers ^y the XXXI.
25	a	16	
26	b	17	He Preacheth out of a Ship the Sermon of the Parables. <i>Mat.</i> 13. <i>Luke</i> 9. 5. &c.
27	c	18	
28	d	19	He commeth a second time to <i>Nazareth</i> , and Preacheth but without profit, by reason of their unbelief. <i>Mat.</i> 13. 53. &c. <i>Mar.</i> 6. 1. &c. <i>Luke</i> 4. 23.
29	e	20	
30	f	xxj	

The 17th
year of
Tiberius.

Since the first *Olympiads* of *Iphitus* was acted, are years
compleat 806.

JULY hath XXXI daies.			Festivals, and Story.	
Jul. acc.	week d.	Lev. acc.		
1	G	22	The 3d year of <i>Johns</i> Ministry begins,	
2	a	23		
3	b	24		
4	c	25		
5	d	26		
6	e	27	<i>Jesus</i> Preacheth in <i>Galilee</i> . New \odot at h. 21, m. 53. after n. <i>Ab. True</i> <i>Ab. Calip.</i> or Moneth Vth. hath 30 daies,	
7	f	xxviii		
8	G	29		
9	a	1		
10	b	2	And worketh Miracles.	
11	c	3		
12	d	4		
13	e	5	<i>Jesus</i> Preacheth in the <i>Synagogues</i> of <i>Galilee</i> . <i>Mar. 6, 7, 8, 9. &c.</i>	
14	f	vj		
15	G	7		
16	a	8	And sendeth out his <i>Apostles</i> and <i>Disciples</i> , by two and two, to Preach the Gospel in <i>Galilee</i> , and <i>Judea</i> . But gives them in charge, into any City of the <i>Samaritans</i> not to enter.	
17	b	9		
18	c	10		
19	d	11		
20	e	12		
21	f	xiiij	<i>Jesus</i> and his <i>Disciples</i> Preach in <i>Galilee</i> . Full Moon. The 3d year of <i>Olymp.</i> 202d enters. And the year <i>Iphitan</i> 807. \odot enters Ω . And holds 31 daies. Healing the sick and casting out Devils in all places where they come, <i>Mark 6, 6. &c.</i>	
22	G	14		
23	a	15		
24	b	16		
25	c	17		
26	d	18	<i>Jesus</i> Preacheth in <i>Galilee</i> .	
27	e	19		
28	f	xx		
29	G	21	<i>John Baptist</i> is still in Prison.	
30	a	22		
31	b	23		

A Kalendar for the *Julian* Year 76. 211

The 17th year of *Tiberius*. Since *Nabonassar* began to Reign, and the Account *Nabonassar* came up, are compleat years 778.

AUGUST hath XXXI daies.		
Festivals, and Story.		
1	c	24
2	d	25
3	e	26
4	f	xxvij
5	G	28
6	a	29
7	b	30
8	c	1
9	d	2
10	e	3
11	f	iv
12	G	5
13	a	6
14	b	7
15	c	8
16	d	9
17	e	10
18	f	xj
19	G	12
20	a	13
21	b	14
22	c	15
23	d	16
24	e	17
25	f	18
26	G	xix
27	a	20
28	b	21
29	c	22
30	d	23
31	e	24

Jesus Preacheth in *Galilee*.

New \odot at h. 10 m. 37 a. n. *Elul* True.

Elul Calendar Month Vith hath 29 daies.

Jesus and his *Disciples* Preach the *Gospel* all over *Galilee*.

And cure many Diseases.

The year of *Nabonassar* 779 enters.

Jesus Preacheth in *Galilee*.

The 18th year begins of *Tiberius Caesar* Emperour.

\odot enters $\text{m}\lambda$. And hold 31 daies.

Jesus Preacheth in *Galilee*.

The *Apostles* Peach Repentance and *Baptize* in the name of *Jesus*.

Since *Egypt* became a *Roman* Province are compleat years 59.

The 18th
year of
Tiberius.

Since the Famous Battle at *Athium*, Sep. the 3d are
years compleat 60.

Jul acc.	Week d.	Lev acc.	SEPTEMBER hath XXX dai. Festivals, and Story.
1	f	xxv	<i>Jesus</i> and his <i>Disciples</i> draw into <i>Judea</i> , Preaching the Gospel.
2	G	26	Since the Famous Battle at <i>Athium</i> the year begins 61.
3	a	27	
4	b	28	
5	c	29	New ☾ at h. 23. m. 21. after noon. <i>Tisri True</i> .
6	d	1	<i>Tisri</i> cal: p or Moneth V 11th. hath 30 daies. The Feast of TRUMPETS.
7	e	2	<i>Jesus</i> Preacheth in <i>Judea</i> , and heals the sick.
8	f	iiij	
9	G	4	
10	a	5	
11	b	6	
12	c	7	
13	d	8	<i>John Baptist</i> continues in Prison at <i>Macheruntis</i> . <i>Jos. Ant.</i>
14	e	9	
15	f	x	The Fast of RECONCILIATION.
16	G	11	
17	a	12	<i>Jesus</i> and his <i>Disciples</i> meet at <i>Jerusalem</i> at
18	b	13	
19	c	14	
20	d	15	1 The Feast of TABERNACLES.
21	e	16	2
22	f	xvij	3 <i>Jesus</i> Preacheth in the Temple.
23	G	18	4
24	a	19	5
25	b	20	☉ enters ♈. at h. 4. m. 20. and holds 31 daies.
26	c	21	
27	d	22	The last and Great Day.
28	e	23	
29	f	xxiv	<i>Jesus</i> Preacheth in the Synagogues in the way, going from <i>Jerusalem</i> into <i>Galilee</i> .
30	G	25	

A Kalender for the *current* Year 70. 213

The 18th
year. of
Tiberius.

Since *Seleucus* began to Reign, and the Account *Seleucus Alexandrian* came up, are years compleat 42.

OCTOBER hath XXXI daies.		
Festivals, and Story.		
1	a	26
2	b	27
3	c	28
4	d	29
5	e	30
6	f	i
7	G	2
8	a	3
9	b	4
10	c	5
11	d	6
12	e	7
13	f	viii
14	G	9
15	a	10
16	b	11
17	c	12
18	d	13
19	e	14
20	f	xv
21	G	16
22	a	17
23	b	18
24	c	19
25	d	20
26	e	21
27	f	xxij
28	G	23
29	a	24
30	b	25
31	c	26

The Account *Seleucus Alexandrian*. 34. begins.
Iesus and his *Disciples* returned from the Feast. He
Preacheth again in *Galilee*.

New *Crath.* *moneth* *an.* *Marchesuan True.* and
Calip or Moneth VIIth hath 29 daies.

Iesus Preacheth in *Galilee*, and filleth the Country
with his Miracles.

Sejanus the great Favourite of *Tiberius* the Emperour
falls, and is put to death *Do. B. 58, Tacit. B. 5. Ch. 9.*
Iesus Preacheth in *Galilee*.

The Children and Friends of *Sejanus* all perish with
him *Dio. Tacit.*

☉ enters ♍, and holds 20 daies.

Iesus goes on still Preacheth in *Galilee*.

And working Miracles.

The 18th
year of
Tiberius.

Since *Solomon* finished the Famous Temple of the Lord
in the 8th monet^h, called *Bul*, are years compleat 1037.

Jul acc.	weekd.	Jews acc.	
1	d	27	
2	e	28	
3	f	xxix	New Year h. o m. 492. n. <i>Chasfeu True</i> .
4	G	1	<i>Chasfeu</i> or Moneth XIth, hath 30 daies.
5	a	2	
6	b	3	
7	c	4	
8	d	5	
9	e	6	
10	f	vij	<i>Jesus</i> Preacheth in the <i>Synagogues</i> of <i>Galilee</i> .
11	G	8	
12	a	9	
13	b	10	
14	c	11	
15	d	12	<i>John Baptis</i> flies in Prison.
16	e	13	
17	f	xiv	<i>Jesus</i> Preacheth in <i>Galilee</i> , and casts out Devils.
18	G	15	
19	a	16	
20	b	17	
21	c	18	
22	d	19	And his <i>Disciples</i> Baptize.
23	e	20	
24	f	xxj	☉ enters ♋. and holds 29 daies.
25	G	22	
26	a	23	
27	b	24	
28	c	25	The Feast of DEDICATION.
29	d	26	
30	e	27	

The 18th year of *Tiberius*. Since the *Nativity* of the Ever Blessed, our Lord and Saviour *Jesus Christ*, December the 25th, are years compleat 31.

		DECEMBER hath XXXI daies.	
		Festivals, and Story.	
1	f	xxviii	4 <i>Jesus</i> Preacheth in <i>Galilee</i> .
2	G	29	5
3	a	30	6 New ☾ at hor. 13. min. 33. a. n. <i>Thebeth True</i> .
4	b	1	7 <i>Thebeth Calip.</i> or Moneth Xth. hath 29 daies.
5	c	2	
6	d	3	
7	e	4	
8	f	v	<i>Jesus</i> Preacheth the Gospel in <i>Galilee</i> .
9	G	6	
10	a	7	And healeth the sick.
11	b	8	
12	c	9	
13	d	10	
14	e	11	
15	f	xij	<i>Jesus</i> in <i>Galilee</i> continues Preaching the Gospel from
16	G	13	<i>Synagogue</i> to <i>Synagogue</i> .
17	a	14	
18	b	15	
19	c	16	
20	d	17	
21	e	18	
22	f	xix	<i>Jesus</i> Preacheth in <i>Galilee</i> .
23	G	20	☉ enters ♍ at h. 9. m. 59 a. n. and holds there 29 daies.
24	a	21	
25	b	22	NATIVITY of <i>JESUS CHRIST</i> An. the XXXIst.
26	c	23	
27	d	24	
28	e	25	INNOCENTS MARTYRS Ann. the XXXth.
29	f	xxvj	<i>Jesus</i> Preacheth.
30	G	27	
31	a	28	<i>John</i> 'yes in Prison

Year
Bifextile.

Cn Domitius Ahenobarbus. } Consuls,
Aulus Vellius.
The Dominical Letters F. E.
The Famous Account *Dionysius* 32 begins.

IN. NO.	WEEK D.	LEAPS.	JANUARY hath XXXI daies.
			Festivals, and Story.
1	a	29	New Year. 2. m. 17. a. n. CIRCUMCISION , An.
2	b	1	<i>Shebet True</i> and <i>Calip.</i> or Mon XIth. (the XXXIth.
3	c	2	The Year <i>Julian</i> 77. and <i>Roman</i> Year 784d begins.
4	d	3	
5	e	iv	<i>Jesus</i> Preacheth in <i>Galilee</i> .
6	F	5	EPIPHANT anni. the XXXIth. and <i>Baptisme</i> . the
7	G	6	IIIId enters.
8	a	7	
9	b	8	The Cycle of ☉ 13. and of ☾ 14.
10	c	9	The IIIId Year of CHRISTS Ministry begins.
11	d	10	
12	e	xj	<i>Jesus</i> is about the Sea of <i>Tiberias</i> Preaching the Gospel.
13	F	12	<i>John</i> 6. 4. <i>Mat.</i> 14. 12.
14	G	13	
15	a	14	
16	b	15	<i>A Vitellus</i> dyes, and <i>Fur. Scribonianus Camillus</i> , is
17	c	16	made Consul.
18	d	17	
19	e	xviiij	<i>Jesus</i> about <i>Bethsaida</i> Preacheth the Gospel. <i>Mat.</i> 11.
20	F	19	
21	G	20	☉ enters ♊ and holds there 29 daies.
22	a	21	
23	b	22	
24	c	23	
25	d	24	
26	e	xxv	<i>Jesus</i> about <i>Chorazin</i> , and <i>Capernaum</i> , Preacheth and
27	F	26	worketh Miracles. <i>Mat.</i> 11.
28	G	27	
29	a	28	
30	b	29	
31	c	30	New Year. 15 m. 1 a. n. <i>Adar True</i> .

A Kalendar for the *Julian* Year 77. 217

The 18th year of *Tiberius*. Since the Universal Desolation of *Judea*, wrought by the *Caldeans*; at what time began the 70 years Captivity, are compleat years 617.

		FEBRUARY hath XXIX daies.	
		Festivals, and Story.	
1	d	1	
2	e	2	
3	F	3	PRESENTATION Annivers the XXXIst.
4	g	4	<i>Jesus</i> Preacheth by the Sea of <i>Tiberias</i> .
5	a	5	<i>Herod</i> the Terrarch Solemnizeth his Birth day, at which
6	b	6	much company being present, amongst the rest, is <i>Philip</i> his Brother, and <i>Salome</i> his Wife, who was Daughter
7	c	7	to <i>Herodias</i> , <i>Herode</i> Wife <i>Mat. 14. 1, 2. &c. Mar. 6. 14. &c.</i>
8	d	8	<i>Jesus</i> Preacheth near the Sea of <i>Tiberias. John 6. 4.</i>
9	e	ix	
10	F	10	
11	g	11	
12	a	12	<i>Salome</i> pleasing <i>Herod</i> by Dancing, procures the head of
13	b	13	<i>S. John Baptist</i> to be cut off. <i>Luke 9. 7, 8, 9. &c.</i>
14	c	14	The Feast of PURIM the 1st Day.
15	d	15	PURIM the 1Id Day.
16	e	xvj	<i>Jesus</i> Preacheth by the Sea of <i>Tiberias. John 6. 4.</i>
17	F	17	
18	g	18	<i>John Baptist</i> is beheaded in Prison <i>Jos. Ant. B. 18 Ch. 7.</i>
19	a	19	Centers X. And holds 31 daies.
20	b	20	The news of <i>Johns</i> death brought unto <i>Jesus</i> , by <i>Johns</i>
21	c	21	<i>Disciples. Jesus</i> layles over an arm of the Sea, from <i>Ti-</i>
22	d	22	<i>berias</i> which was <i>Herods</i> Country, into the Wilderness
23	e	xxiiij	of <i>Bethsaida</i> , which belonged to <i>Philip. Mat. 14. 13. &c.</i>
24	F	24	Here <i>Jesus</i> Preacheth, and miraculously feedeth 5000
25	g	25	Men with 5 Loaves and 2 smal Fishes. <i>Mar. 6. 31 &c. Luke 9</i>
26	a	26	10, 11 &c. <i>John 6. 1, 3, 5, 6. &c.</i>
27	b	27	New Q. h. m. 45 after noon.
28	c	28	When <i>Jesus</i> fed 5000 Men, with 5 Loaves and 2 Fishes
29	d	29	in the wilderness of <i>Bethsaida</i> , <i>John</i> was newly slain And
			seeing that Miracle was done nigh the <i>Passover</i> . Therefore
			<i>John</i> was slain a little before the <i>Passer. Joh 6 with Mat 14.</i>

Therefore its a mistake in the *Rō. Kal.* concerning *Johns* death in *Aug.*

The 18th
Year of
Tiberius.

Since the Worlds Creation are years compleat 4032.
And the year 4033 begins *March* the 21st, and on the
same day enters the 33d of the *Incarnation*.

Jul. acc.
week d.
Jews acc.

MARCH hath XXXI dayes.

Festivals, and Story:

1 d 1
2 E 2
3 f 3
4 g 4
5 a 5
6 b 6
7 c 7
8 d viij
9 E 9
10 f 10
11 g 11
12 a 12
13 b 13
14 c 14
15 d xv
16 E 16
17 f 17
18 g 18
19 a 19
20 b 20
21 c 21
22 d xxij
23 E 23
24 f 24
25 g 25
26 a 26
27 b 27
28 c 28
29 d xxix
30 E 30
31 f 31

Vendar True, and *Calip*. or M XII Ith. *Jesus* Preacheth
to the multitude, and sends them away. *John* 6. *Mat.* 14.

The *Disciples* being gone before to Sea, *Jesus* commeth
after them walking on the waters, and entering into the

Ship they all arrive at *Capernaum*. *Mat.* 14. 24. &c. *Mar.*
6. 47 &c. *John* 6. 18 &c. 21.

Jesus Preacheth at *Capernaum*.

And thence Ships away for *Genesareth* where he doth
many Cures. *Mat.* 14. 34 &c. *Mar.* 6. 53 &c.

Since the death of Famous C. *Julius Caesar* 75 years,
Jesus teacheth in the *Synagogues*.

about *Genesareth*. *Mat.* 14.

☉ enters ♀ at h. 19 m 14. a. n. holds 31.

Jesus Preacheth beyond *Jordan*. *Mar.* 6.

INCARNATION Annivers. the XXXII.

Jesus Preacheth in *Herods* Countrey as he passeth by to-
New *Q* at h. 16. m 29. a. n. *Abel True*. (wards the *Passco*-
Abel Calip or Month 1st. (w. r. *Mat.* 14. 1. 2.)

A Kalendar for the *Julian* Year 77. 219

The 18th
year of
Tiberius.

Since *Rome* Founded *Ap. 2* 1st are years compleat 784.

APRIL hath XXX daies.		
Festivals, and Story.		
1	a	1
2	b	2
3	c	3
4	d	4
5	e	5
6	f	6
7	g	7
8	a	8
9	b	9
10	c	10
11	d	11
12	e	12
13	f	13
14	g	14
15	a	15
16	b	16
17	c	17
18	d	18
19	e	19
20	f	20
21	g	21
22	a	22
23	b	23
24	c	24
25	d	25
26	e	26
27	f	27
28	g	28
29	a	29
30	b	30

Abib Tradit. hath 30 daies.

Herod hears of the fame of *Jesus*, and sayes, He is *John* the *Baptist* risen from the dead, *Luke* 9. 7, 39. &c., *Jesus* Preacheth in the way.

And commeth to the *Pass-over* to *Jerusalem*.

He uttereth the Parable of the fruitless Figtree: To which is allowed one years tryall more to stand, *Luke* 13. 4, 5. &c. *Jesus* Preacheth in the Temple.

The True PASSEOVER is eaten by *Jesus*, who dined with a *Pharisee*.

The *Jewish* PASSEOVER is eaten. (who mer-)

The Feast of UNLEAVENED-BREAD. (who mer-)

vails that *Jesus* washed not before meal, *Luke* 13.

Daies of Unleavened Bread.

Since the death of Great *Alexander* 754 years.

Jesus Preacheth in the Temple. And departeth before the *Jews* have ended the Feast.

enters \odot and holds 31 daies.

But the *Jews* follow him quarrelling for that he washed not before meat, whom *Jesus* answers and reproves. *Mat.* 15. 4, 5, 6. &c. *Mar.* 7. 6, 7, 8. &c.

Jesus in the way from *Jerusalem*, Preacheth in a *Synagogue* and healerh a crooked Woman *Luk.* 13. 10, 11 &c.

New *Cath.* 5. m. 13. a. n. *M. Salvius* Otho the Emperour is now born.

Isar True.

Isar *Calip.* or Moneth IIId. hath 29 daies. *Jesus* commeth towards *Sidon* in *Phanicia*.

220 A Kalendar for the Julian Year 77.

The 18th
year of
Tiberius.

Since *Solomons Temple* Founded, are years compleat 1045
Zif 15.

Since *Noah* came forth of the Ark, are years compleat
2376. Zif 2th.

MAY hath XXXI daies.

Festivals, and Story.

Julian	Week	Jews	
1	a	1	<i>Jesus</i> cometh to <i>Kana the Great</i> , and healeth the <i>Syro-phenicians</i> Daughter, <i>Mat. 15. 21 &c. Mar. 7. 24. &c.</i>
2	b	2	He Preacheth in <i>Decapolis</i> as he passeth thorow, and healeth a deaf man by the way, <i>Mar. 7. 31, 32. &c.</i>
3	c	3	
4	d	4	
5	e	5	
6	f	6	
7	g	7	He cometh to the Sea of <i>Galilee</i> , where he healeth the People from all parts assembled: and feedeth 7000 Men, besides Women, and Children, with 7 Loaves and a few Fishes. And Preacheth to the multitude there. <i>Mat. 15</i>
8	a	8	
9	b	9	
10	c	10	
11	d	11	
12	e	12	
13	f	13	
14	g	14	
15	a	15	
16	b	16	
17	c	17	
18	d	18	
19	e	19	
20	f	20	
21	g	21	
22	a	22	
23	b	23	
24	c	24	
25	d	25	
26	e	26	
27	f	27	
28	g	28	
29	a	29	
30	b	30	
31	c	31	

Jesus cometh to *Kana the Great*, and healeth the *Syro-phenicians* Daughter, *Mat. 15. 21 &c. Mar. 7. 24. &c.*
He Preacheth in *Decapolis* as he passeth thorow, and healeth a deaf man by the way, *Mar. 7. 31, 32. &c.*

He cometh to the Sea of *Galilee*, where he healeth the People from all parts assembled: and feedeth 7000 Men, besides Women, and Children, with 7 Loaves and a few Fishes. And Preacheth to the multitude there. *Mat. 15*

Jesus cometh to *Kana the Great*, and healeth the *Syro-phenicians* Daughter, *Mat. 15. 21 &c. Mar. 7. 24. &c.*
He Preacheth in *Decapolis* as he passeth thorow, and healeth a deaf man by the way, *Mar. 7. 31, 32. &c.*

He cometh to the Sea of *Galilee*, where he healeth the People from all parts assembled: and feedeth 7000 Men, besides Women, and Children, with 7 Loaves and a few Fishes. And Preacheth to the multitude there. *Mat. 15*

He cometh to the Sea of *Galilee*, where he healeth the People from all parts assembled: and feedeth 7000 Men, besides Women, and Children, with 7 Loaves and a few Fishes. And Preacheth to the multitude there. *Mat. 15*

He cometh to the Sea of *Galilee*, where he healeth the People from all parts assembled: and feedeth 7000 Men, besides Women, and Children, with 7 Loaves and a few Fishes. And Preacheth to the multitude there. *Mat. 15*

He cometh to the Sea of *Galilee*, where he healeth the People from all parts assembled: and feedeth 7000 Men, besides Women, and Children, with 7 Loaves and a few Fishes. And Preacheth to the multitude there. *Mat. 15*

He cometh to the Sea of *Galilee*, where he healeth the People from all parts assembled: and feedeth 7000 Men, besides Women, and Children, with 7 Loaves and a few Fishes. And Preacheth to the multitude there. *Mat. 15*

The 18th year of *Tiberius*. Since the fall of *7roy 7u*, the 22d, are years compleat 1214.

JUNE hath XXX daies.		
Festivals, and Story.		
1	E	3
2	f	4
3	g	5
4	a	6
5	b	7
The Feast of PENTECOST.		
6	c	8
7	d	ix
8	E	10
9	f	11
10	g	12
11	a	13
12	b	14
13	c	15
14	d	xvj
15	E	17
16	f	18
17	g	19
18	a	20
19	b	21
20	c	22
21	d	xxij
22	E	24
23	f	25
24	g	26
25	a	27
26	b	28
27	c	29
28	d	xxx
29	E	1
30	f	2
Here at <i>Jerusalem</i> the Lawyer tempts him, whereupon follows the Parable of the wounded Man. <i>Luke 10. 25.</i> (10 and 30 &c.)		
<i>Jesus</i> Preacheth in the Temple. He commeth to <i>Bethany</i> , where <i>Martha</i> and <i>Mary</i> entertaine him, <i>Luke 10. 38, 39 &c.</i>		
He dineth with <i>Simon the Leper</i> , and healeth one of the Dropfy there. <i>Luke 14. 15, 33 &c.</i>		
He departeth into <i>Galilee</i> , and by the way admonisheth his followers. <i>Luke 14. 25, 26 &c.</i>		
He Preacheth at <i>Capernaum</i> , where the <i>Publicans</i> and <i>Sinners</i> come to hear him. <i>Luke 15. 1, 2, 3 &c.</i>		
Enters <i>G</i> at h. 4 m. 9 and holds 31. <i>Nativity</i> of <i>JOHN</i> Annivers ^y the XXXIId.		
Whereat the <i>Pharisees</i> murmuring, the Parables follow. New <i>Carth</i> m. 4: a. n. <i>Thammuz True</i> , (of the Prodigal <i>Thammuz</i> Calip. or m. IVth. (Child. <i>Luke 15. 11, 12 &c.</i> <i>Thammuz Tradit</i> , hath 29 daies.		

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The 18th
year of
Tiberius.

Since the first *Olympiade* of *Iphitus* was acted are years
compleat 807.

JULY hath XXXI daies.		
Festivals, and Story.		
1	g	3
2	a	4
3	b	5
4	c	6
5	d	vij
6	E	8
7	f	9
8	g	10
9	a	11
10	b	12
11	c	13
12	d	xiv
13	E	15
14	f	16
15	g	17
16	a	18
17	b	19
18	c	20
19	d	xxj
20	E	22
21	f	23
22	g	24
23	a	25
24	b	26
25	c	27
26	d	xxvij
27	E	29
28	f	1
29	g	2
30	a	3
31	b	4

Of the Unjust *Steward*, and of the Rich man, and poor
Lazarus, *Luke* 16. 1, 2, &c. *ver.* 19, 20, 21. &c.

The 4th year since *Johns* Ministry begins.
Jesus Preacheth in *Galilee*.

Full Moon, the 4th year of *Olympiade* 202, begins, or
Jesus in *Galilee* Preacheth (year *Iphitus* 808.
from place to place.

Jesus Preacheth in *Galilee*, and cureth all manner of Di-
seases,

☉ enters ♏ and holds 31 daies.

New ☾ at h, 19 m, 25 a. n. *Ab. True.* *Jesus* Preacheth in
Ab. Calip. or Moneth Vth. (*Galilee*, and teacheth
Ab. Tradit. hath 30 daies. (his *Disciples* to beware
of giving offence. *Luke* 17. 1, 2, 3 &c. *Mat.* 18.

A Kalendar for the *Julian* Year 77. 223

The 18th
year of
Tiberius.

Since *Nabonassar* began to Reign, and the Account *Nabonassar* came up, are years complet Aug. the 7th 779.

			AUGUST hath XXXI daies.	
			Festivals, and Story.	
Jul. sec.	week d.	Jews ac.		
1	a	5		
2	b	6		
3	c	7		
4	d	8		
5	e	9		
6	f	10		
7	g	11		
8	a	12		
9	b	xiii		
10	c	14		
11	d	15		
12	e	16		
13	f	17		
14	g	18		
15	a	19		
16	b	20		
17	c	21		
18	d	22		
19	e	23		
20	f	24		
21	g	25		
22	a	26		
23	b	27		
24	c	28		
25	d	29		
26	e	30		
27	f	1		
28	g	2		
29	a	3		
30	b	4		
31	c	5		

Jesus Preacheth in *Galilee*, and sheweth the Parable of a King who took account of his Servants. *Mat.* 13. 24. 6. 4 &c.

The year of *Nabonassar* 780 enters *August* 11th.

Jesus Preacheth in the Coasts of *Capernaum*.

And his *Disciples* Baptize,

Jesus Preacheth and worketh Miracles in *Galilee*.

The 19th year enters of *Tiberius Caesar* the Emperour.

Jesus Preacheth in the *Synagogues*.

enters 11X and holds 31 daies.

New \AA at h. 8. m. 9. after noon. *Elul True*.

Elul Calip. or Moneth VIth.

Elul Tradit. hath 29 daies.

Jesus Preacheth in *Galilee*.

And healeth the Sick.

224 A Kalendar for the *Julian* Year 77.

The 19th
year of
Tiberius.

Since the great Battle at *Actium* September the 3d, are
years compleat 61.

SEPTEMBER hath XXXdaies.		
Festivals, and Story.		
1	f	6
2	g	7
3	a	8
4	b	9
5	c	10
6	d	xj
7	e	12
8	f	13
9	g	14
10	a	15
11	b	16
12	c	17
13	d	xviiij
14	e	19
15	f	20
16	g	21
17	a	22
18	b	23
19	c	24
20	d	xxv
21	e	26
22	f	27
23	g	28
24	a	29
25	b	1
26	c	2
27	d	iiij
28	e	4
29	f	5
30	g	6

And dwelleth with his Mother at *Capernaum*.

Jesus Preacheth about *Capernaum*. *Mat. 11.*

and doth many Miracles.

Jesus at *Capernaum*, and thereabouts Preacheth, and
goeth about doing good. *Mat. 11.*

Jesus Preacheth in *Galilee*, about *Capernaum*, *Chorazin*,
and *Bethsaida*. *Mat. 11.*

New ☾ at h. 20 m. 53 after noon. *Tisri True*.
Tisri or *Ethanim* *Calip.* or m. vijth. *Denters* ☽ at h. 13 m. 44
Tisri Tradit. hath 30 daies. The Feast of TRUMPETS.

Jesus Preacheth about *Capernaum*,
And his Cousins and Neighbours called his Brethren
scoffingly advise him to shew himself in *Judea*. *John 7.*
(1, 2, 3, 4. &c.)

A Kalendar for the *Julian* Year 77. 225

The 19th
year of
Tiberius.

Since *Splendus Nisemus* began to Reign, and the Account
Sel. Alexand. came up, are years compleat 343.

JULIAN			OCTOBER hath XXXI daies.	
Julian	Week	Day	Festivals, and Story.	
1	a	7	The Account <i>Sel. Alexand.</i> 344 begins.	
2	b	8		
3	c	9		
4	d	x	The Fast of RECONCILIATION. The Brethren or certain Kindred of <i>Jesus Christy</i> come	
5	e	11		
6	f	12	up to the Feast, <i>John</i> 7. 9.	
7	g	13	The Feast of TABERNACLES: The <i>Jews</i> inquire for <i>Jesus</i> . <i>John</i> 7. 11.	
8	a	14		
9	b	15	The <i>Jews</i> inquire for <i>Jesus</i> . <i>John</i> 7. 11.	
10	c	16		
11	d	xvii	The last and Great Day. <i>Jesus</i> Preacheth again, <i>John</i> 7. 37 <i>Jesus</i> teacheth again, and delivereth the woman taken in adultery. <i>John</i> . He Preacheth, that He is the Light of the World, disputeth with the <i>Pharisees</i> , and escapeth their stones, <i>John</i> 8. &c.	
12	e	18		
13	f	19	New (h 9 m. 27 a n. Bul True ☉ enters ♍ and holds 29 d. Bul or Marchesuan Calip.	
14	g	20		
15	a	21	Marchesuan Tradis. hath 29 d. <i>Jesus</i> teacheth privately in <i>Juden</i> .	
16	b	22		
17	c	23	Marchesuan Tradis. hath 29 d. <i>Jesus</i> teacheth privately in <i>Juden</i> .	
18	d	xxiv		
19	e	25	Marchesuan Tradis. hath 29 d. <i>Jesus</i> teacheth privately in <i>Juden</i> .	
20	f	26		
21	g	27	Marchesuan Tradis. hath 29 d. <i>Jesus</i> teacheth privately in <i>Juden</i> .	
22	a	28		
23	b	29	Marchesuan Tradis. hath 29 d. <i>Jesus</i> teacheth privately in <i>Juden</i> .	
24	c	30		
25	d	i	Marchesuan Tradis. hath 29 d. <i>Jesus</i> teacheth privately in <i>Juden</i> .	
26	e	2		
27	f	3	Marchesuan Tradis. hath 29 d. <i>Jesus</i> teacheth privately in <i>Juden</i> .	
28	g	4		
29	a	5	Marchesuan Tradis. hath 29 d. <i>Jesus</i> teacheth privately in <i>Juden</i> .	
30	b	6		
31	c	7	Marchesuan Tradis. hath 29 d. <i>Jesus</i> teacheth privately in <i>Juden</i> .	

The 19th
year of
Tiberius.

Since *Solomon* finished Gods Holy Temple in the 8th
moneth, are years compleat 1033.

		NOVEMBER hath XXX daies.	
		Festivals, and Story.	
Jul. acc.	Jews acc.		
1	d viij	<i>Jesus</i> Preacheth privatly in <i>Judea</i> .	
2	e 9		
3	f 10		
4	g 11		
5	a 12		
6	b 13		
7	c 14		
8	d xv	<i>Jesus</i> Preacheth privatly in <i>Judea</i> . <i>John</i> 9.	
9	e 16		
10	f 17		
11	g 18		
12	a 19		
13	b 20		
14	c 21		
15	d xxij	<i>Jesus</i> Preacheth privatly in <i>Judea</i> .	
16	e 23		
17	f 24		
18	g 25		
19	a 26		
20	b 27		
21	c 28	New ¶ at h. 22 m. 22 a. n. <i>Chasleu</i> True.	
22	d xxix	☉ enters ♎. and holds 29 daies. <i>Chasleu</i> Calip.	
23	e 1	<i>Chasleu</i> Tradit. or Moneth IXth, hath 30 daies.	
24	f 2		
25	g 3		
26	a 4		
27	b 5		
28	c 6		
29	d vij	<i>Jesus</i> Preacheth privatly about <i>Jerusalem</i> .	
30	e 8		

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The 19th
year of
Tiberius.

Since the *Nativity* of the Ever Blessed, our Lord and
Saviour *Jesus Christ*, December the 25th, are years com-
pleat 32.

DECEMBER hath XXXI daies.			Festivals, and Story.	
Jul. acc.	Week d.	Ces. acc.		
1	f	9		
2	g	10		
3	a	11		
4	b	12		
5	c	13		
6	d	xiv	<i>Jesus</i> Preacheth privatly about <i>Jerusalem</i>	
7	e	15		
8	f	16		
9	g	17		
10	a	18		
11	b	19	And as passeth by, giveth sight to a Man born blind, on the Sabbath Day. <i>Joh</i> 9. 1, 2. &c. But the Man questi- oned by the <i>Jews</i> how he came by his sight, is excommu- nicar, for vindicating <i>Jesus</i> to be of God, and then <i>Jesus</i> appeareth openly in vindication of the Man <i>Joh</i> . 9. 35.	
12	c	20		
13	d	xxj		
14	e	22		
15	f	23		
16	g	24	30. &c	
17	a	25	1 The Feast of DEDICATION.	
18	b	26	2	
19	c	27	3	
20	d	xxviii	4 <i>Jesus</i> Preacheth openly in the Temple. <i>John</i> 10. 22. &c.	
21	e	29	5 New at hor 11. min 6. a. n. <i>Thebesh</i> True.	
22	f	30	6 <i>Thebesh</i> Calip. or Mo. Xth. C enters VS at h. 19 m. 23	
23	g	1	7 <i>Thebesh</i> Tradit. hath 9 daies.	
24	a	2	And declareth himself to be the door of Salvation.	
25	b	3	NATIVITY of <i>JESUS CHRIST</i> Ann. the XXXIId.	
26	c	4	(39. &c.	
27	d	5	They endeavour to take him, but he escapes, <i>John</i> 10.	
28	e	6	INNOCENTS MARTYRS Ann. the XXXIst.	
29	f	7		
30	g	8		
31	a	9	And goes beyond <i>Jordan</i> . <i>John</i> 10. 40.	

Year after
Bisextile
Ist.

Ser. Sulpicius Galba } Consuls,
L. Cornelius Sulla }
The Dominical Letter D.
The Famous Account *Dionysius* enters 33.

JANUARY hath XXXI daies.

Festivals, and Story.

Dom.	Letter	Day	Event
1	a	10	CIRCUMCISION, An. the XXXIId. The Year
2	b	11	<i>Julian</i> 78, and <i>Roman</i> Year 78; enters. The Cycle of
3	c	xij	☉ 1 st . and of ☾ 1 st . <i>Iesus</i> cometh home to <i>Capernaum</i>
4	D	13	and Preacheth there <i>Mat.</i> 17. 24. &c.
5	e	14	
6	f	15	EPIPHANY An. the XXXII. and <i>Baptism</i> . the
7	g	16	IIId. The IIIIth Year of <i>CHRISTS</i> Ministry
8	a	17	begins. Or the midst of the week of years. <i>Dan</i> 9.
9	b	18	
10	c	xix	<i>Iesus</i> Preacheth about <i>Capernaum</i> , and takes his last
11	D	20	leave of that unthankfull City, and of all the Coasts a-
12	e	21	bout. <i>Mat.</i> 9. 33. with 10. 1 &c.
13	f	22	
14	g	23	
15	a	24	
16	b	25	<i>Iesus</i> Sailes over Sea beyond <i>Jordan</i>
17	c	xxvj	And Preacheth there; where <i>John</i> is first Baptized. <i>Mat.</i>
18	D	27	17. <i>Mat.</i> 9.
19	e	28	New ☾ at h. 23. m. 50. a. n. <i>Shabes</i> True.
20	f	29	<i>Shabes</i> Civil. or Mon. XIth.
21	g	1	<i>Shabes</i> True, hath 30 daies. ☉ enters 33.
22	a	2	
23	b	3	
24	c	iv	He Preacheth beyond <i>Jordan</i> , and great multitudes
25	D	5	follow him. <i>Iohn</i> 10. 40, 41, 42.
26	e	6	
27	f	7	
28	g	8	
29	a	9	
30	b	10	
31	c	xj	<i>Iesus</i> Preacheth beyond <i>Jordan</i> , and doth many

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The 19th
year of
Tiberius.

Since the Desolation Universal or *Judea*, wrought by
the *Caldæans*; at beginning of the 70 years Captivity
are complet years 618.

FEBRUARY hath XXVIII daies.			Festivals, and Story.	
Week day	Letter	Day		
1	D	12	Miracles, in so much as all Men wonder. <i>John</i> 10. 4, 43.	
2	e	13	PRESENTATION Annivers the XXXIId.	
3	f	14		
4	g	15		
5	a	16	Here the <i>Pharisees</i> dispute with him about divorce.	
6	b	17	<i>Mat.</i> 19. 1, 2. &c. <i>Mar.</i> 10. 1, 2. &c.	
7	c	xviii	<i>Jesus</i> Preacheth and the multitude crowding, the <i>Disci- ples</i> put back little Children, but <i>Jesus</i> hearing of it recalls, lays on his hands and Blesseth them, <i>Mat</i> 19. 23.	
8	D	19	&c. <i>Mar</i> 10. 1, 2, 14. &c. <i>Luke</i> 18. 15 &c.	
9	e	20		
10	f	21		
11	g	22	The young Ruler comes to him questioning; but goes away very sorrowfull. <i>Mat.</i> 19. 16. &c. <i>Mar</i> 10. 17. &c.	
12	a	23	<i>Luke</i> 18	
13	b	24	<i>Jesus</i> Preacheth and sheweth the Parable of the La- bouers sent into the Vineyard. <i>Mat</i> 20. 1, 2, 3. &c.	
14	c	xxv		
15	D	26		
16	e	27		
17	f	28		
18	g	29	New Year, 12 m. 12 a. n. e. <i>Adar True.</i>	
19	a	30	<i>Adar Calip.</i> or M. XIIth. ☾ enters ♋. And holds 28.	
20	b	1	<i>Adar Tradis.</i>	
21	c	ij	<i>Jesus</i> Preacheth beyond <i>Jordan.</i>	
22	D	3	Hither comes news from <i>Mary</i> of <i>Bethany</i> , that her Bro- <i>Lazarus</i> is sick. <i>John</i> 11.	
23	e	4	<i>Jesus</i> tarryeth still unto the end of two daies; and then in two daies more cometh unto <i>Bethany</i> , and raiseth	
24	f	5		
25	g	6		
26	a	7	<i>Lazarus</i> from death, on the second day at Even.	
27	b	8	<i>verse</i> 33. 34. &c.	
28	c	ix	He Preacheth at <i>Bethany.</i>	

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The 19th
year of
Tiberius.

Since the Creation of the World are compleat years
March the 22d + 4. And since the Incarnation 34 years.
And the year enters March the 5th + 5.

Jul. acc.	Week l.	Cwe ac.	
			MARCH hath XXXI dayes.
			Festivals, and Story.
1	D	10	The <i>Jews</i> hold a Council, and determine to kill <i>Jesus</i>
2	e	11	for expedience sake, and <i>Lazarus</i> for <i>Jesus</i> sake <i>John</i>
3	f	12	11. 5. &c.
4	g	13	
5	a	14	The Feast of PURIM the Ist Day.
6	b	15	PURIM the IId Day.
7	c	xvj	<i>Jesus</i> Preacheth about <i>Bethany</i> .
8	D	17	And departeth beyond <i>Jordan</i> to a City called <i>Ephra-</i>
9	e	18	<i>im</i> , on the edge of the great Wildernesse. <i>John</i> 11. 54.
10	f	19	
11	g	20	
12	a	21	
13	b	22	<i>Jesus</i> arriveth at <i>Ephraim</i> .
14	c	xxiii	And Preacheth there.
15	D	24	Since the Famous Conquerour, <i>C. Julius Cesar</i> was
16	e	25	most Villainously murdered, 76 years.
17	f	26	
18	g	27	
19	a	28	New & at h. 1. m. 8. after n.
20	b	29	<i>Abib True</i> <i>Ab b Calip.</i> or Moneth Ist.
21	c	i	<i>Abib</i> radis. hath 30 daies. <i>Jesus</i> Preacheth at <i>E-</i>
22	D	2	enters <i>V</i> at h. 1 m 2 a. n. holds 31 d. (<i>phraim</i> , and
23	e	3	(thereabouts, <i>John</i> 11. 55. &c.
24	f	4	Many come up to <i>Jerusalem</i> to Purifie themselves.
25	g	5	INCARNATION Anniverf. the XXXIIId.
26	a	6	<i>Jesus</i> comming towards <i>Jerusalem</i> lodgeth with <i>Zacharias</i> ,
27	b	7	commeth to <i>Bethany</i> , lodgeth with <i>Martha</i> and <i>Mary Jo</i> . 12
28	c	viii	1. &c. Preacheth at <i>Bethany</i> , and suppeth with <i>Martha</i> and
29	D	9	<i>Mary</i> . Rideth in great Triumph into <i>Jerusalem</i> on an <i>Ass</i> ,
30	e	10	<i>Mat.</i> 19. 9. &c <i>Mat.</i> 21. <i>Mar.</i> 11. goeth again into <i>Jerusalem</i> ,
31	f	11	curseth the <i>Figtree</i> . <i>Mat.</i> 21. 18 &c <i>Mar.</i> 11. 12 &c commeth
			the 3d day, and answereth the <i>Pharisees</i> .

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The 19th Year of Since the Famous and most Imperial City *Rome* was Founded on *Ap. 21*st are compleat years 784.
Tiberius.

APRIL hath XXX daies.

Festivals, and Story.

Jul. acc.	Week d.	Leus acc.	
1	a	12	This day <i>Jesus</i> fitting on <i>Mr. Oliver</i> , foretelleth <i>Jerus. fall</i> ,
2	a	13	<i>Mat. 24</i> The last <i>Pass</i> is eaten by <i>Jesus</i> with his <i>Disc.</i> <i>Ma. 26</i>
3	b	14	<i>Jesus Christ</i> Crucified, <i>Ma. 26</i> The <i>Pass</i> eat by the <i>Jews</i> .
4	c	xv	1 Feast of UNL. BREAD. He lies in the Grave. <i>Ma. 27</i>
5	D	16	2 <i>JESUS</i> Riseth from the Dead, and is seen of Many.
6	e	17	3 <i>Mat. 28. Mar. 16.</i>
7	f	18	4 The Daies of Unleavened Bread,
8	g	19	5
9	a	20	6 The Law being fulfilled The GOSPEL Comes in.
10	b	21	7
11	c	xxij	
12	D	23	<i>JESUS</i> appeareth unto the <i>Eleven Apostles</i> at even,
13	e	24	<i>Thomas</i> also being with them: And warneth them to
14	f	25	meet him in <i>Galilee. John 20. 26. &c.</i>
15	g	26	
16	a	27	
17	b	28	
18	c	xxix	New Cath. 14.m.2.a.n. <i>Ijar True.</i>
19	D	30	<i>Ijar</i> or <i>Zif.</i> or Moneth Ild <i>Calip.</i> <i>JESUS</i> appeareth unto
20	e	1	<i>Ijar Tradit.</i> hath 29 daies. (<i>Peter, James, John, Tho-</i>
21	f	2	<i>mas</i> , and <i>Nathaniel</i> , by the Sea of <i>Tiberias. Jo. 21. 15. 23. &c.</i>
22	g	3	☉ enters ♍ and holds 31 daies,
23	a	4	
24	b	5	
25	c	vj	
26	D	7	<i>JESUS</i> appeareth unto 500 Brethren at once. 1 Cor.
27	e	8	15. 16. &c.
28	f	9	
29	g	10	
30	a	11	

The 19th
year of
Tiberius.

Since *Solomons Temple* Founded, on 27 the 15th. are years
compleat 10. 6.

The *Hol. Ghost* falleth down Miraculously on the *A-*
postles, May the 24th.

MAY hath XXXI daies.		
Festivals, and Story.		
Jul. acc.	Week d.	Emasc.
1	b	12
2	c	xij
3	d	14
4	e	15
5	f	16
6	g	17
7	a	18
8	b	19
9	c	xx
10	d	1
11	e	22
12	f	23
13	g	24
14	a	25
15	b	6
16	c	xxvij
17	d	28
18	e	29
19	f	1
20	g	2
1	a	3
2	b	4
3	c	v
4	d	6
5	e	7
6	f	8
7	g	9
8	a	10
9	b	11
10	c	xij
11	d	13

JESUS appeareth unto *James* alone. 1 Cor. 15. 7.

HE appeareth unto the *Apostles* at *Jerusalem*. *Luke* 24.
36. &c. 49. &c.

And at end of XL Daies

JESUS ASCENDETH into Heaven in sight of the
Apostles. who return to *Jerusalem*. and tarry there

waiting *Acts* 1. 3, 4, 5, &c. 9, 10. &c.

New *Q* at h. 2. m. 46. aft. n.

Sivan True and *Calisp*.

Sivan Tradit. hath 10 daies.

For the coming of the *Holy Ghost*, as is promised.

Matthias is chosen *Apostle* in the place of *Judas*. *Acts* 1. 26

Centers II. And holds 1 daies

The Feast of *PENTECOST*. The *HOLY GHOST*
commeth upon the *Apostles*. *Acts* 2.

And they speak all manner of Languages, and Preach-
ing the *Gospel*, draw in great multitudes of *Converts*. in.
to the *Bapt. sme* of *Jesus Christ*.

The *Apostles* Preach and Baptize.

The 19th
year of
Tiberius.

Since the fall of *May Ju*, the 22 d, are years compleat 12 by

Week d.	Mo.	Day
1	e	14
2	f	15
3	g	16
4	a	17
5	b	18
6	c	xix
7	d	20
8	e	21
9	f	22
10	g	23
11	a	24
12	b	25
13	c	xxvj
14	d	27
15	e	28
16	f	29
17	g	30
18	a	1
19	b	2
20	c	iii
21	d	4
22	e	5
23	f	6
24	g	7
25	a	8
26	b	9
27	c	x
28	d	11
29	e	12
30	f	13

JUNE hath XXX daies.

Festivals, and Story.

Innumerable Converts come in daily and joyn themselves unto the Church. *Acts 2.41.*

The Apostles Preach and Baptize.

The Disciples and the Holy Brethren use all things in common. *Acts 2.44.*

The Apostles are still Preaching and Baptizing about Jerusalem.

New Year h. 15. min. 30 after n. *Thammuz Truz*,
Thammuz Calip, or Month IVth.
Thammuz Tradit, hath 29 daies.

The Apostles Preach and Baptize, and perform many wonders for signes of their Faith and Truth. *Acts 2.43*
Centers to at h. 16. m. 17. a. n. 31 daies.
Nativity of JOHN BAPTIST An. the XXXIII.

The Apostles Preach and Baptize.

And the new Converts many of them

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The 19th year of Since the first Olympiade of Iphitus was acted are years
 of compleat 808.
 Libertus. L. Salvius Otho in place of Galba Consul.

JULY hath XXXI daies.		
Festivals, and Story.		
1	g	14
2	a	15
3	b	16
4	c	xvij
5	D	18
6	e	19
7	f	20
8	g	21
9	a	22
10	b	23
11	c	xxiv
12	D	25
13	e	26
14	f	27
15	g	28
16	a	29
17	b	1
18	c	ij
19	D	3
20	e	4
21	f	5
22	g	6
23	a	7
24	b	8
25	c	ix
26	D	10
27	e	11
28	f	12
29	g	13
30	a	14
31	b	15

Sel their Lands, and Goods, and Possessions, and part them to all men as every man has need, *Acts* 2, 45.

The *Apostles* Preach and Baptize.

The 5th year since *Johns* Ministry enters.

And the new Converts continue stedfastly in the *Apostles* Doctrine, and Fellowship, and in Prayers and Breaking of Bread: *Acts* 2, 4.

The *Apostles* Preach in *Judea*, and Baptize.

Full Moon, the Olympiade 203d is acted, whereat *Apolonius Epidaurian* wins the Race.

New ☾ at h, 4 m, 14 a. n.

Ab. Truc. and *Calip.* or Moneth Vth.

Ab. Tradit. hath 30 daies.

The *Apostles* Preach up and down all over *Judea*, and Baptize.

And many new Converts come in every where.

☉ enters ♏. And holds 31 daies.

The *Apostles* Preach and Baptize in *Judea*, and *Galilee*.

C. *Caligula* Marries *Claudia*, the Daughter of *Silanus*.

And many *Gracian Jews*, are also Converted.

A Kalendar for the *Julian* Year 78. 235

The 19th year of *Tiberius*. Since *Nabonassar* began to Reign, and the Account *Nabonassar* came up, are years compleat, 780.

AUGUST hath XXXI daies.		
Festivals, and Story.		
1	c	xvj
2	D	17
3	e	18
4	f	19
5	g	20
The <i>Apostles</i> Preach and Baptize, and administer to the poor of the common moneys. <i>Acts</i> 2. 45.		
6	a	21
7	b	22
8	c	xxiij
9	D	4
10	e	5
The <i>Apostles</i> Preach and Baptize.		
11	f	26
12	g	27
13	a	28
14	b	29
15	c	xxx
New ☾ at h. 16. m. 58. after noon. <i>Elul True.</i> <i>Elul Calip.</i> or M. VIth The year of <i>Nabonassar</i> 781.		
16	D	1
<i>Elul Tradit.</i> hath 29 daies.		
17	e	2
18	f	3
19	g	4
20	a	5
The 20th year of <i>Tiberius Caesar</i> the Emperour enters,		
21	b	6
22	c	vij
23	D	8
24	e	9
25	f	10
The <i>Apostles</i> Preach in Houses, for want of Churches. ☉ enters <i>liij</i> and holds 31 daies.		
26	g	11
27	a	12
28	b	13
29	c	xiv
30	D	15
31	e	16
And administer to the poor,		
The <i>Apostles</i> Preach and Baptize in <i>Judas</i> and <i>Gablon</i>		

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The 2th Since the great Battle at *Adrian* on September the 30,
 years of are years complet 62.

SEPTEMBER hath XXXdaies.			Festivals, and Story.
1	a	17	Many new Converts dwelling in out-Countries, converted at the <i>Pentecost</i> , and going far away to their own houses, are forgotten in the distributions of the common Money.
2	b	18	
3	c	19	
4	d	20	
5	e	xxj	
6	D	21	The <i>Apostles</i> Preach and Baptize,
7	e	23	
8	f	24	
9	g	25	And administer to the poor, breaking bread from house to house. <i>Acts</i> 4. 5.
10	a	26	
11	b	27	New (at h. 5 m. 4 ^o . <i>Tisri</i> Time, and <i>Calip</i> . or moneth VIIth. <i>Tisri</i> <i>Calip</i> . hath 29 daies. The Feast of TRUMPETS.
12	c	xxvij	
13	D	29	
14	e	1	The new Converts daily sell more and more land and goods, and bring the money to the <i>Apostles</i> ; who distribute it to such as have need. <i>Acts</i> 4. 34.
15	f	2	
16	g	3	
17	a	4	
18	b	5	
19	c	vj	The <i>Apostles</i> Preach and Baptize.
20	D	7	
21	e	8	And with great power make witness of <i>Christs</i> Resurrection. <i>Acts</i> 4. 33.
22	f	9	
23	g	10	The Fast of RECONCILIATION. Enters at h. 19 m. 12 after n. and holds 31 daies.
24	a	11	
25	b	12	The <i>Apostles</i> meet all at <i>Jerusalem</i> .
26	c	xij	And Preach in the Temple. <i>Acts</i> 3. 1. Ch. 5. 25. The Feast of TABERNACLES. <i>Ananias</i> and <i>Sapphira</i> his Wife fall down dead, for that they had dedicated their moneys to Holy uses and yet kept back a part to themselves, and lyed unto the Holy <i>God</i> saying they had not. <i>Acts</i> 5. 1, 2, &c.
27	D	14	
28	e	15	
29	f	16	
30	g	17	

A Kalendar for the *Fulian* Year 78. 237

The 20th Year of *Tiberius*. Since *Solomon* *M. m. m.* began to Reign, and the Account *Soluc. Alexandrian* came up, are years compleat 44.

			OCTOBER hath XXXI daies.	
			Festivals, and Story.	
1	a	18	4	The Account <i>Sol. Alexandrian</i> 445 enters.
2	b	19	5	The <i>Gracian</i> Jews coming to the Fest, who are also
3	c	xx	6	Converts, complain that their widows are neglected in
4	d	xxi	7	the ministrations. The <i>Apostles</i> heal multitudes of sick.
5	e	xxii	The last and great Day. (<i>Acts</i> 3. 5. 10 & c.	
6	f	xxiii	But as they Preach in the Temple, in <i>Solomon's</i> Porch, they	
7	g	xxiv	are apprehended and cast into Prison, <i>ver.</i> 7. 11.	
8	a	xxv	But released by an <i>Angel</i> , they Preach again. <i>ver.</i> 25.	
9	b	xxvi	They are called before the Council, and beaten, and let	
10	c	xxvii	go. <i>ver.</i> 40, 41, 42.	
11	d	xxviii	The <i>Apostles</i> Preach, and Ordain <i>Deacons</i> , <i>Acts</i> 6.	
12	e	xxix	New <i>Cath.</i> 18 <i>th</i> 26 <i>th</i> <i>March</i> <i>Joan</i> True.	
13	f	xxx	for relief of the poor.	
14	g	1	<i>March</i> <i>Joan</i> or <i>Eul</i> Moneth VII <i>th</i> hath 29 daies.	
15	a	2	<i>Stephen</i> , <i>Philip</i> , <i>Prochorus</i> , <i>Nicander</i> , <i>Timon</i> , <i>Parmanas</i> , and	
16	b	3	<i>Nicolas</i> , being ordained <i>Deacons</i> Preach the Gospel, and	
17	c	iv	take care for the poor <i>Acts</i> .	
18	d	v	The <i>Apostles</i> Preach, and work Signs, and Wonders.	
19	e	vi		
20	f	vii		
21	g	viii		
22	a	ix	And cure multitudes of sick People, and multitudes	
23	b	x	come out of the Countrey for cure <i>Acts</i> 1. 12.	
24	c	xj	<i>C</i> enters 11. and holds 10 daies.	
25	d	xii	The <i>Apostles</i> and <i>Deacons</i> Preach the Gospel in <i>Judea</i> and	
26	e	xiii	<i>Galilee</i> .	
27	f	xiv		
28	g	xv		
29	a	xvi	And the <i>Deacons</i> administer to the poor.	
30	b	xvii		
31	c	xxviii	<i>Drusus</i> Son of the Famous <i>Germanicus</i> dyes for want	

The 20th
year of
Tiberius.

Since Gods *Holy Temple* finished by *Solomon*, in the mo-
neth *Bul*, are years compleat 1039.

NOVEMBER hath XXX Dayes.			Festivals, and Story.	
Jul. ac.	week d.	Levitic		
1	D	19	The <i>Apostles</i> and <i>Deacons</i> Preach the Gospel, in <i>Judea</i> and <i>Galilee</i> .	
2	e	20		
3	f	21		
4	g	22	And Believers are more and more added unto the Lord, in great multitudes, both of Men and Women, <i>Act. 14</i>	
5	a	23		
6	b	24		
7	c	xxv		
8	D	26	The <i>Apostles</i> and <i>Deacons</i> Preach the Gospel.	
9	e	27		
10	f	28		
11	g	29	New ☾ at h. 7. m. 1 after n, <i>Chastet True</i> .	
12	a	1	<i>Chastet Calip</i> or Moneth IX. n.	
13	b	2		
14	c	iii	And more <i>Deacons</i> are ordained, and <i>Evangelists</i> .	
15	D	4	The <i>Apostles</i> Preach the Gospel.	
16	e	5		
17	f	6		
18	g	7	And Dedicate certain Houses for the Service of the Church, 1 Cor. 11. 20, 1. 2 Rom. 16. 2.	
19	a	8	<i>Philip</i> the Tetrarch dies, <i>Josef Ant B 10 Ch. 6.</i>	
20	b	9		
21	c	x		
22	D	11	The <i>Apostles</i> and <i>Evangelists</i> Preach and Baptize in the Centers ☿ and holds 29 daies, (Churches.	
23	e	12		
24	f	13		
25	g	14		
26	a	15	<i>Stephen</i> the <i>Deacon</i> Preacheth with great power and much success, <i>Act. 5.</i>	
27	b	16	And he doth many Miracles. <i>ver. 8.</i>	
28	c	xvii	The <i>Apostles</i> and <i>Evangelists</i> Preach and Baptize in <i>Judea</i> and <i>Galilee</i> ,	
29	D	18		
30	e	19		

A Kalendar for the Julian Year 78. 239

The 20th
year of
Tiberius.

Since the *Nativity* of the Ever Blessed our Lord and Sa-
viour *Jesus Christ*, *December* the 25th, are years compleat
33.

DECEMBER hath XXXI daies.

Festivals, and Story.

Jul. sec.	Week d.	Jews ac.	
1	a	20	
2	b	21	The <i>Apostles</i> and <i>Evangelists</i> meet at <i>Jerusalem</i> , in or- der to make use of this <i>Jewish Feast</i> , to pomote the <i>Gospel</i> , because of the concourse of people.
3	c	22	
4	d	23	
5	e	xxiv	
6	f	25	1 DEDICATION Feast. The <i>Apostles</i> Preach the
7	g	26	2 <i>Gospel</i> in the <i>Temple</i> .
8	a	27	
9	b	28	<i>Stephen</i> the <i>Deacon</i> Preacheth in the <i>Synagogues</i> . <i>Act</i> . 6. 8, 9
10	c	29	3 New ¶ at h. 19. m. 54. <i>Thebeth True</i> .
11	d	30	
12	e	1	4 <i>Thebeth Calip.</i> or Mon. Xth.
13	f	2	The <i>Apostles</i> Preach in the <i>Temple</i> .
14	g	3	<i>Aretas</i> King of <i>Arabia</i> , makes War upon <i>Herod</i> the Te- rarch, after <i>Philips</i> death. <i>Jes</i> <i>Ant</i> .
15	a	4	
16	b	5	<i>Stephen</i> disputeth in the <i>Synagogue</i> of the <i>Libertines</i> , and the <i>Jews</i> are not able to resist the great power of his wisdom. <i>Acts</i> 6. 9, 10.
17	c	6	
18	d	7	
19	e	viiij	
20	f	8	The <i>Apostles</i> and <i>Evangelists</i> Preach and Baptize in <i>Ju- dea</i> .
21	g	9	<i>Stephen</i> continuing still in <i>Jerusalem</i> is apprehended, ac- cording to <i>vs</i> at h. 1 m. 11 a. u. (cused of Blasphemy and condemned to be stoned, <i>Acts</i> 6. 11, 12, 13. &c. Ch. 7.
22	a	10	<i>Nativity</i> of JESUS CHRIST Anniv. the XXXIId.
23	b	11	
24	c	12	STEPHEN suffers <i>Martyrdom</i> by stones, on <i>Christ- mas Day</i> : Whence his Annivers on the Morrow after.
25	d	13	INNOCENTS <i>Martyrs</i> Annivers. XXXIId.
26	e	14	<i>Stephen</i> is buryed by devout men, with great Lamentation. <i>Acts</i> 8. 2. <i>Acts</i> 8. 1. <i>Coroth Synop</i> . But those devout men are massacred by the bloody <i>Jews</i> , and 2000 of them slain, with <i>Nicanor</i> , one of the <i>Deacons</i> .
27	f	15	
28	g	16	
29	a	17	
30	b	18	
31	c	19	
	d	20	

The 20th
year of
Tiberius.

Paul, Fabius Perfens } *Consuls*
L. Vitellius Nepos }
The Dominical Letter *C*.
The Famous Account of *Dionysius* enters 34.

Jul. no.	week d.	Leetac.
1	a	21
2	b	xxij
3	c	23
4	d	24
5	e	25
6	f	26
7	g	27
8	a	28
9	b	xxix
10	c	1
11	d	2
12	e	3
13	f	4
14	g	5
15	a	6
16	b	vij
17	c	8
18	d	9
19	e	10
20	f	11
21	g	12
22	a	13
23	b	xiv
24	c	15
25	d	16
26	e	17
27	f	18
28	g	19
29	a	20
30	b	xxi
31	c	22

JANUARY hath XXXI daies.

Festivals, and Story.

CIRCUMCISION Annivers. the XXXIId. The Year *Julian* 79. And *Roman* Year 788 enters The Cycle of 15, and of 4. The *Disaphus* fly before the Perfection, but the *Apostles* stand it out. *Acts* 1.

EPIPHANY Annivers. the XXXIId. and *Baptisme* An. the IVth. And the Vth year begins or the week of Years.

New *G* at h. 8. m. 18. 2. n. *Shakes* *Trua*.

Shiba: *Calip*. or *M*. XIth hath 10 d. The *Apostles* Preach the Gospel, and the *Deacons* *Evangelists* scattered abroad Preach in all places where they come. *Acts* 2. 4. *Saul* amongst others is a grievous Persecuter. *Acts* 8. *Philip* the *Deacon* commeth Preaching the Gospel unto *Samaritis*. *Acts* 8. 5.

The *Apostles* and *Evangelists* Preach the Gospel in many places. *Ananias* a new *Evangelist* commeth to *Damascus*, buy Preacheth only to the *Jews*. *Acts* 9. 10.

☉ enters *xxx* and holds 9 daies, *Saul* maketh havock of the Church. *Acts* 8. 3.

Saul having letters from the *High Priest* goes to *Damascus*, in order to Persecute the Christians But *Saul* is *Converted* by the way: And becomes a famous Christian, is *Baptized* by *Ananias*, and being extraordinarily called Preacheth the Gospel at *Damascus*. *Acts* 9. 1, 2, 3, 4. *Acts* 9. 17, 18, 19. *Acts* 20. 1. *Acts*.

The *Apostles* and *Evangelists* Preach the Gospel.

The 20th
year of
Tiberius.

Since the Desolation Universal of all *Judea*, at ending
of the year, are Years compleat 619.

Jul. acc.	week d.	Jews ac.	
1	d	23	FEBRUARY hath XXVIII daies.
2	e	24	Festivals. and Story.
3	f	25	<i>Saul</i> , who is called <i>Paul</i> . Preacheth at <i>Damascus</i> .
4	g	26	PRESENTATION Annivers ^y the XXXIIII.
5	a	27	And proveth unto the <i>Jews</i> , that <i>JESUS</i> is the CHRIST <i>Acts</i> 9. 22.
6	b	xxviii	The <i>Apostles</i> and <i>Evangelists</i> Preach in the Churches;
7	c	29	New <i>Carth.</i> 21. m. 2. after noon. <i>Adar</i> Tr. c.
8	d	30	<i>Philip</i> the <i>Deacon</i> converteth great multitudes at <i>Samar-</i> <i>Adar</i> Calip. or M Xlth. hath 30 d. (<i>Acts</i> 8. 17. &c.
9	e	1	The <i>Jews</i> stomaching <i>Paul</i> because of his conversion,
10	f	2	plot with the Governour of the City to kill him. <i>Acts</i> 9
11	g	3	23.
12	a	4	
13	b	5	
14	c	6	The <i>Apostles</i> and <i>Evangelists</i> Preach and Baptize, in the Gospel Churches.
15	d	7	
16	e	8	<i>Aretas</i> holdeth <i>Damascus</i> straitly garrisoned, because of his wars with <i>Herod</i> . 2. <i>Cor.</i> 11. 32.
17	f	9	<i>Philip</i> doth great miracles at <i>Samarita</i> . <i>Acts</i> 8. 7. 8. &c.
18	g	10	enters <i>X</i> and holds 30 daies.
19	a	11	
20	b	xii	
21	c	13	The <i>Apostles</i> and <i>Evangelists</i> Preach the Gospel.
22	d	14	The Feast of PURIM the Day Ist.
23	e	15	PURIM Day IId.
24	f	16	<i>Simon</i> the Sorcerer of <i>Samarita</i> , desires and is Bap. <i>Ac.</i> 8. 13.
25	g	17	<i>Paul</i> accused to the Governour of <i>Damascus</i> , as if one of
26	a	18	<i>Herod's</i> spies, is layd wait for to be slain <i>Acts</i> 9. 24.
27	b	xix	But is let down in a Basket over the Town Wall, and he escapeth away into <i>Arabia</i> . 2 <i>Cor.</i> 11. 33. <i>Gal.</i> 1. 17.
28	c	20	The <i>Apostles</i> and <i>Evangelists</i> Preach in the Churches.

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The 20th
year of
Tiberius.

The Year of the World 4036, and of the *Incarnation*
36, begins *March* the 22d.

Jul. acc.	Week d.	Jews ac.	
1	d	21	<i>Peter and John</i> come to <i>Samarina</i> to confirm the new
2	e	22	Converts there. <i>Acts</i> 8. 14, 15, &c.
3	f	23	<i>Paul</i> Preacheth in <i>Arabia</i> .
4	g	24	
5	a	25	<i>Philip</i> the <i>Deacon</i> , goes towards <i>Gaza</i> , Preaching the Gospel.
6	b	xxvj	
7	c	27	The <i>Apostles</i> and <i>Evangelists</i> Preach the Gospel in <i>Ju-</i>
8	d	28	<i>dea</i> , and <i>Galilee</i> .
9	e	29	New ☾ at h. 10. m. 6. after noon. <i>Abib True</i> .
10	f	30	<i>Abib Galip</i> , or Moneth 1st.
11	g	1	<i>Abib Tradit.</i> hath 30 daies.
12	a	2	<i>Peter</i> and <i>John</i> Preach at <i>Samarina</i> , and by their prayers
13	b	iiij	and laying on of hands, the <i>Holy Ghost</i> cometh also up-
14	c	4	on the <i>Samaritanes</i> . <i>Acts</i> 8. 15, 16.
15	d	5	Since Famous <i>Cæsa</i> basely murdered 77 years.
16	e	6	<i>Simon</i> the <i>Sorcerer</i> offers mony to <i>Peter</i> to sell him the
17	f	7	power of giving the <i>Holy Ghost</i> . <i>Acts</i> 8. 18, 19.
18	g	8	But <i>Peter</i> curseth his wicked tender. <i>verse</i> 20.
19	a	9	
20	b	x	
21	c	11	The <i>Apostles</i> and <i>Evangelists</i> Preach the Gospel.
22	d	12	☾ enters ♋. at h. 6 m. 50. a. n. and holds 30 daies.
23	e	13	The <i>Apostles</i> meet at <i>Jerusalem</i> , <i>Paul</i> goeth up and
24	f	14	The PASSEOVER is eaten at Even. (down Pr. in <i>Arabia</i> .
25	g	15	1) INCARNATION Annivers. the XXXIVth. &
26	a	16	2) The Feast of UNLEAVENED BREAD.
27	b	xvij	3) <i>Herod</i> the <i>Tetrarch</i> prepareth a great Army to oppose
28	c	18	4) The Gospel/Feast of the RESURRECTION. (<i>Areas</i> .
29	d	19	5) The <i>Apostles</i> and <i>Evangelists</i> Preach and Baptize, in
30	e	20	6) <i>Jerusalem</i> at the Feast.
31	f	21	7

A Kalendar for the *Julian* Year 79. 243

The 20th Year of *Tiberius*. Since *Rome* Founded, *April* the 21st, are years con-
pleat 785.

APRIL hath XXX daies.		
Festivals, and Story.		
1	g	22
2	a	23
3	b	xxiv
4	C	25
5	d	26
6	e	27
7	f	28
8	g	29
9	a	30
10	b	i
11	C	2
12	d	3
13	e	4
14	f	5
15	g	6
16	a	7
17	b	8
18	C	9
19	d	10
20	e	11
21	f	12
22	g	13
23	a	14
24	b	15
25	C	16
26	d	17
27	e	18
28	f	19
29	g	20
30	a	21
The Feast ended, the <i>Ethiopian Eunuch</i> returns from <i>Jerusalem</i> homewards <i>Acts</i> 8. 27.		
<i>Philip</i> the <i>Deacon</i> meeteth him on the way, and Preaching the Gospel to him, converts and Baptizeth him. <i>Acts</i> 8.		
27, 28, 29 &c.		
New ☾ at h. 22. m. 50. after noon. <i>Ijar Truē</i> .		
<i>Philip</i> Preacheth at <i>Axotus</i> . <i>Acts</i> 8. 40.		
<i>Ijar Calip</i> . or Moneth 11d.		
<i>Ijar Tradit</i> . hath 29 dayes.		
The <i>Apostles</i> and <i>Evangelists</i> Preach in the Churches.		
<i>Philip</i> commeth unto <i>Cesarea</i> , and Preacheth the Gospel, <i>Acts</i> 8. 40.		
<i>Nicholas</i> the <i>Deacon</i> teacheth at <i>Samarina</i> . <i>Dor. Syn.</i>		
The <i>Apostles</i> settle the Churches every where, and Preach unto them.		
<i>Simon</i> the <i>Deacon</i> Preaches about <i>Tyre</i> . <i>Dor.</i>		
The year of <i>Rome</i> Founded 785 enters.		
C enters ☿.		
<i>Barnabas</i> an <i>Evangelist</i> Preacheth in <i>Galilee</i> . <i>Dor. Syn.</i>		
<i>Ananias</i> an <i>Evangelist</i> Preacheth in <i>Damascus</i> <i>Dor. Syn.</i>		
The <i>Apostles</i> and <i>Evangelists</i> Preach in the Churches.		
<i>Paul</i> an <i>Evangelist</i> Preacheth in <i>Arabia</i> .		
<i>Lucian</i> an <i>Evangelist</i> Preacheth in <i>Syria</i> . <i>Dor. Syn.</i>		

The 20.
year of
Tiberius

MAY hath XXXI. daies.

About this time was the great Battle fought between *Aretas* King of *Arabia*, and *Herod* the Tetrarch of *Galilee*; in revenge for the wrong done to *Aretas*, the *Arabians* daughter, and *Herods* lawfull wife. And here was *Herod* utterly foyled with great slaughter, and the *Arabian* was victorious. *Jos. Ant. B. 18. ch. 17.*

About the same time was slain *Herimerus* King of the *Franks*, after 12 years reign. Whom *Marcomirus* his brother succeeded 18 years. *Trubem.*

The New ☾ falls out day 7 at 11 h. 34 m. a. n. And the 3d moneth *Sivan* begins day 9.

Day 14 falls out the Feast of PENTE-COST, and the Gospel *WHITSONTIDE*, wheareat the Apostles meet at *Jerusalem*.

JUNE hath XXX daies.

The New ☾ falls out day the 6th at h. o. and m. 18. a. n. And the 4th moneth *Thammuz* begins day 8th.

Day the 24th falls out the Anniverfary Feast of St *JOHN BAPTISTS* Birth.

JULY hath XXXI daies.

The 6th year since *Johns Ministry* enters.

The New ☾ falls out day the 5th at h. 13 m. 3 a. n. And the 5th moneth *Ab.* begins day the 7th.

AUGUST hath XXXI daies.

The New ☾ falls out day the 4th at h. 1. m. 47 a. n.

a. n. And the 6th moneth *E. ul* begins day the 6th.

Day the 19th enters the 21st year of *Tiberius* the
Emperour. The 21.
year of
Tiberius.

SEPTEMBER hath XXXI daies.

The New ☾ falls out day the 2d at h. 14 m. 31

a. n. And the 7th moneth *Tisri* begins day the 4th.

Day the 17th falls out the Feast of TABERNA-
CLES whereat the *Apostles* meet at *Jerusalem*.

OCTOBER hath XXXI daies.

The New ☾ falls out day the 2d at h. 3 m. 15 a. n.
And the 8th moneth *Marchesuan* begins day the 4th.

The New ☾ falls out again day the 31st at h. 15
m. 59 a. n.

NOVEMBER hath XXX. daies.

The 9th moneth *Chaslev* begins day the 2d.

The New ☾ falls out day the 30th at h. 4 m. 43
after noon.

DECEMBER hath XXXI daies.

The 10th moneth *Thebeth* begins day the 2d:

The New ☾ falls out day the 29th at h. 17 m.

27 a. n. And the 11th moneth *Schebet* begins day the
1st.

The Gospel Feast of **CHRISTS NATI-
VITY** comes up day the 25th.

The Gospel Festival of **S STEPHEN** Pro-
tomartyr comes up, day the 26th.

The Gospel Festival of the **Hly INNO-
CENTS Martyrs** comes up day the 28th.

The 1.
year of
Tiberius.

The Year *Julian* 80.

C. Cestius Gallus.
M. Servilius Rufus. } Consuls.

Year the 3d after Bissextile. The Cycle of \odot 16
and of \odot 17. The Dominical Letter B.

The Year of *Christs Circumcision* enters 35.

JANUARY hath XXXI daies.

The *Gospel* Festival of the *CIRCUMCI-
SION* comes up day the 1st.

The *Gospel* Festival of the *EPIPHANY*
and *BAPTISME* come up day the 6th. And
the 6th Year of the Week of Years enters.

The *Gospel* Festival of the *Conversion* of *S^t
PAUL* comes up day the 25th.

The New \odot falls out day the 28th at h. 6 m. 11
a.n. And the 12th moneth *Adar* begins day the 30th.

FEBRUARY hath XXVIII daies.

Day the 2d is the *Gospel* Festival of the *PRE-
SENTATION*.

The New \odot falls out day the 26th at h. 18 m. 55
a.n. And mon. the 13th *Veadar* begins day the 28th.

MARCH hath XXXI daies.

Day the 25th the *Gospel* Festival of the *IN-
CARNATION* comes up: And the Year
of *Incarnation* the 37th entring.

The New \odot falls out day the 28th at h. 7 m. 39
a.n. And the *Calippick Abis* or moneth the 1st, be-
gins the 29th day.

APRIL

APRIL hath XXX daies.

The 21.

On the 12th day comes up the *Jewish Passee-ver*, and the *Gospel Festival* of the *RESURRECTION*; as at beginning it was observed, in compliance with the *Jews*.

About this time came *L. Vitellius* into *Syria*, in order to bridle the Insolencies of *Aretas* the *Arabian*, in the behalf of *Herod Jos. Ant.* B. 18 Ch. 7.

About this time also *Vitellius* came to *Jerusalem*, and deposing *Caiaphas*, made *Jonathan* Son of *Annas* High Priest *J. s.* 18 Ch. 7.

The New ☾ falls out day the 26th at h. 20 m. 23 a. n. And the 2d mon. *Ijar* begins day the 28th.

MAY hath XXXI daies.

Vitellius is called off his *Arabian Expedition* to go against the *Parthians*. *Tacit.* B. 6. Ch. 42.

On the 22d day the *Gospel Festival* of the *ASCENSION* comes up.

Day the 26th falls out the New ☾ at h. 9 m. 7 a. n. And the 3d moneth *Sivan* begins day the 27th.

JUNE hath XXX daies.

On the 1st day happens the *Jewish PENTECOST*, and the *Gospel WHITSONTIDE*. And on the 24th day comes up the *Gospel Anniversary* of the *Nativity* of *S. JOHN BAPTIST*.

On the same day also happens the New ☾ at h. 21 m. 51 a. n. And on the 26th begins the 4th moneth *Thammuz*.

JULY hath XXXI daies.

Vitellius passeth over *Euphrates* into *Mesopotamia* :
R 4

mi: And makes *Tiridates* King of *Parthia* with little trouble. *Tacit. An. B. 6. Ch. 42.*

Day the 24th falls out the New ☾ at h. 10 m. 35 a. n. And the 5th moneth *Ab.* begins day the 25th.

AUGUST hath XXXI dayes.

There. On the 19th day begins the 22d year of *Tiberi-*
year of *us* the Emperour.
libanus.

And day the 22d happens the New ☾ at h. 23 m. 19
And the 6th moneth *Elul* begins day the 24th.

SEPTEMBER hath XXX daies.

On the 21st is the New ☾ at h. 11 m. 3 a. n. And
the 7th moneth *Tisri* begins the 22d.

OCTOBER hath XXXI daies.

On the 6th day comes in the *Jewish* Feast of
TABERNACLES.

Day the 20th falls out the New ☾ at h. 23 m. 47
a. n. And the 8th mon. *Bul* or *Marchesuan* begins day
the 22d.

NOVEMBER hath XXX. Dayes.

Vitellius removes out of *Armenia* against the
Rebellious *Cappadocians* in order to settle *Arche-*
laus safe in his Throne there. *Tacit. An. B 6 Ch. 41*

The New ☾ falls out day the 19th at h. 12 m. 31
a. n. And the 9th m. *Chaslev* comes in on the 20th.

DECEMBER hath XXXI daies.

On the 14th happens the *Jewish* Feast of D E-
DICATION.

On the 19th at h. 1 m. 15 a. n. is the New ☾.
And

And on the 20th begins the 10th moneth *Thebeth*.

On the 25th is the Great Gospel Feast of the *NATIVITY* of the Ever Blessed.

On the 26th is the Festival of S^t *STEPHEN* Protomartyr.

And on the 28th comes up the Festival of the Holy *INNOCENTS*.

The year *Julian* 81.

The 22.
year of
Tiberius.

Q. Plautius Lælianus } Consuls.
Sext. Papinius Galienus }

The Year Bissextile.

The Cycle of C 17 and of C 3.

The Dominical Letter A. G.

The Year of *Christs Circumcision* enters 36.

JANUARY hath **XXXI** daies.

On the 1st day is the Gospel Feast of the *CIRCUMCISION*.

And on the 6th comes in the Festival of the *EPIPHANY*, and *Baptisme*. And here also begins the 7th and last Year of the Week of Years.

The New C happens on the 17th day at 13 h. and 59 m. a. n. And the 11th moneth *Shebet* begins on the 18th.

On the 25th comes up the Anniversary of S^t *PAULS Conversion*: At what time two years ended, the third begins of his abode in *Arabia*, Preaching the Gospel amongst those wild People.

FEBRUARY hath **XXIX** daies.

On the 2d is the Festival of the *PRESENTATION*. And

The 22. And on the 16th at h. 2 m. 43 a. n. is the New ☾ year of And on the 17th begins the 12th moneth *Adar*, *Tiberius*.

MARCH hath XXXI dayes.

Virellius being at length returned back again into *Syria*, and hearing much of the evil Government of *Pontius Pilatus* dischargeth him of his Place, and appoints *Marcellus* Governour in his room. *Josep. B. 18. Ch. 5.*

On the 16th day falls out the New ☾ at h. 16 m. 28 a. n. And the 1st moneth *Abib* *Calippick* begins the 17th.

On the 25th is the Festival of the Blessed *IN-CARNATION*.

And on the 31st day comes up the *Jewish* *Passe-over*, and the Great Gospel Festival of the *RESURRECTION*, which in these daies was Celebrated on the 15th day of the 1st moneth.

APRIL hath XXX daies.

On the 15th happens the New ☾ at h. 5 m. 12 a. n. And on the 16th begins the 2d moneth *Ejar*.

MAY hath XXXI daies.

On the 14th is the New ☾ at h. 17 m. 56 a. n. And moneth the 3d *Sivan* begins on the 15th.

And on the 20th is the *Jewish* *PENTECOST*, and Gospel *WHITSONTIDE*.

JUNE hath XXX daies.

On the 13th falls the New ☾ at h. 6 m. 40 a. n. And the 4th moneth *Tammuz* begins on the 14th.

And on the 24th is *JOHN BAPTISTS* *Nativity*. July

JULY hath XXXI daies.

On the 12th is the New ☾ at h. 19 m. 24 a. n.
And the 5th moneth *Ab.* begins on the 13th.

AUGUST hath XXXI. Dayes.

On the 11th happens the New ☾ at h. 8 m. 8 a. n.
And moneth the 6th *Elul* begins on the 12th. And
the 23d of *Tiberius* on the 19th.

The 23.
year of
Tiberius.

SEPTEMBER hath XXX daies.

On the 9th falls out the New ☾ at h. 20 m. 52
after noon. And the 7th moneth *Tifri* begins on
the 10th.

The

The 23d
year of
Tiberius.

Since the first Consulship of *Augustus Caesar*, September
the 22d are years complear 79.

TISRI Moneth hath XXX daies.			Festivals, and Story.	
Jul. acc.	Week d.	Consac.		
10	a	1	Septem. hath 30 daies. The Feast of TRUMPETS.	
11	b	2		
12	c	3	<i>Paul</i> being returned out of <i>Arabia</i> unto <i>Damascus</i> , re-	
13	d	4	solves upon a journey to <i>Jerusalem</i> .	
14	e	5		
15	f	vj		
16	G	7	The <i>Apostles</i> and <i>Evangelists</i> , Preach and Baptize in	
17	a	8	their Churches, in <i>Judea</i> , <i>Galilee</i> , <i>Samarita</i> . And the E-	
18	b	9	vangelists spread farther into <i>Syria</i> , and <i>Cyprus</i> . But	
19	c	10	The Fast, of RECONCILIATION.	
20	d	11	Preach unto none but the <i>Jews</i> only. <i>Act</i> 11. 19.	
21	e	12	The <i>Apostles</i> Preach the Gospel, and meet at <i>Jerusalem</i>	
22	f	xij	at the Feast, whither comes <i>Paul</i> also to see <i>Peter</i> .	
23	G	14	1	
24	a	15	1 2 enters. The Feast of TABERNACLES.	
25	b	16	2 3 <i>Paul</i> brought in by <i>Barnabas</i> joyneth himself un-	
26	c	17	3 4 to the <i>Apostles</i> , and tarrieth with them 15 daies.	
27	d	18	4 5 <i>Gal.</i> 1. 18. <i>Act</i> 9. 26, 27.	
28	e	19	5 6	
29	f	xx	6 7	
30	G	21	7 8 <i>Peter</i> and <i>Paul</i> Preach in the Temple, but the <i>Jews</i>	
1	a	22	9 <i>October</i> hath 31 daies. The last and Great Day.	
2	b	23	10 maliciously oppose them; and especially <i>Paul</i> , be-	
3	c	24	11 cause fallen off from them to the <i>Christians</i> . <i>Acts</i>	
4	d	25	12 9. 29.	
5	e	26	13 The <i>Jews</i> lay in wait to kill <i>Paul</i> .	
6	f	xxvij	14	
7	G	28	15 The <i>Apostles</i> Preach the Gospel.	
8	a	29	The 15 daies ended, <i>Paul</i> goeth away from <i>Jerusalem</i>	
9	b	30	New Year h. 9 m. 26 a. n. <i>Marchesuan Truc</i> . (unto <i>Casaria</i> ,	
10	c	1	Moneth the VII Ith begins,	

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The 23d year of Tiberius. Since Solomon finished Gods Holy Temple, in the 2th moneth are years compleat 1047.

JUL. acc. week d. JWS acc.			MARCHESUAN M. hath XXIX da.
			Festivals, and Story.
11	d	2	<i>Peter goes out of Jerusalem to visit all quarters of Judaea Acts 9. 32.</i>
12	e	3	
13	f	iv	
14	G	5	<i>The Apostles and Evangelists Preach and Baptize in the Churches.</i>
15	a	6	
16	b	7	<i>Paul goeth from Casarea to Tarsus in Cilicia. Acts 9. 30</i>
17	c	8	
18	d	9	
19	e	10	
20	f	xj	<i>The Apostles and Evangelists Preach and Baptize, all over Judaea, Galilee, and Samaria.</i>
21	G	12	
22	a	13	
23	b	14	☉ enters M.
24	c	15	<i>Now did the Church enjoy great rest. It greatly edified, and walketh in the fear of the Lord, and in comfort of the Holy Ghost. Acts 9. 31.</i>
25	d	16	
26	e	17	
27	f	xviiij	
28	G	19	<i>The Apostles and Evangelists Preach and Baptize.</i>
29	a	20	
30	b	21	<i>The Church is multiplyed. Acts 9. 31</i>
31	c	22	
1	d	23	
2	e	24	
3	f	xxv	<i>But the unconverted Jews are obstinate and oppose the Gospel. Acts 13. 46.</i>
4	G	26	
5	a	27	<i>The Apostles and Evangelists Preach and Baptize in Judaea, Galilee, and Samaria.</i>
6	b	28	
7	c	29	<i>New Rath. 2 m. 20 a. n. Chastet True.</i>
8	d	1	
9	e	2	<i>Chastet or Moneth IXth. Calip.</i>
10	f	ij	
			<i>Peter passeth thorow all quarters of Judaea, Preaching the Gospel.</i>

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The 23d year of Tiberius. Since Judas Maccabæus cleansed the Altar, and began the Dedication Feast, on the 25th of Chasleu, which was the year on the 29th of November, are years complear 199.

Jul. acc.		weekd.	Jews ac.	CHASLEU Moneth hath XXX daies	
				Festivals, and Story.	
11	G	4		The Apostles and Evangelists Preach and Baptize.	
12	a	5			
13	b	6		And many new Evangelists are dayly ordained, and sent forth to Preach in the Churches. Acts. 13. 1.	
14	c	7			
15	d	8			
16	e	9			
17	f	x			
18	G	11		The Apostles and Evangelists Preach and Baptize.	
19	a	12			
20	b	13		Peter passeth thorow all quarters of Judæa, visiting the Churches. Acts 9. 32.	
21	c	14			
22	d	15		enters J.	
23	e	16		The rest of the Apostles goe Preaching some in Judæa, and the rest in Galilee, and Samaria. Acts 9. 31	
24	f	xviij		The Apostles and Evangelists Preach and Baptize.	
25	G	18			
26	a	19			
27	b	20			
28	c	21		Paul Preacheth the Gospel at Tarsus.	
29	d	22		Peter commeth to Lydda in Judæa. Acts 9. 32.	
30	e	23			
1	f	xxiv		December hath 31 daies.	
2	G	25	1	The Feast of DEDICATION.	
3	a	26	2	The Apostles and Evangelists Preach and Baptize in the Churches.	
4	b	27	3	Peter healeth Eneas after 8 years sick of the Palsy. Acts 9. 33, 34, 35.	
5	c	28	4		
6	d	29	5	And Dedicate Rooms in private Houses for the Service of the Poor.	
7	e	30	6	New Year at h. 11. m. 4. a. n. Thebeth Trua. (vice of God, and Thebeth Calip. (the meeting together of the Saints, Which they call Churches. 1. Co. 11. 20, 21, 22 Rom. 16. 23	
8	f	1	7	The Ap. and Evang. Pr. and Bap. (converts. Acts 9. 35	
9	G	2			
10	a	3		Peter at Lydda and Saron, Preach. the Gos. and make many	
11	b	4			

The 23^d
year of
Tiberius.

Since the *Nativity* of the Ever Blessed, our Lord and
Saviour *Iesus Christ*, are compleat years 36.

JUL. acc.			Jews ac		THEBETH Moneth hath XXIX dai. Festivals, and Story:
week.					
12	e	5			<i>Peter</i> being sent for, commeth unto <i>Joppa</i> , and 11 yeeth <i>Dorcas</i> from Death. <i>Acts</i> 36. 37. &c. to 41.
13	d	6			And tarryeth at <i>Joppa</i> many daies, with one <i>Symon</i> a <i>Tanner.</i> <i>Acts</i> 9. 43.
14	c	7			The <i>Apostles</i> and <i>Evangelists</i> Preach the Gospel.
15	b	viii			
16	a	9			
17		10			
18	b	11			<i>Paul</i> Preacheth at <i>Tarsus</i> .
19	c	12			
20	d	13			<i>Barnabas</i> and <i>Lucius</i> at <i>Antioch</i> , Preach unto the <i>Jews</i> only. <i>Acts</i> 11. 19.
21	e	14			
22	f	xv			☉ enters <i>VS</i> .
23	G	16			The <i>Apostles</i> and <i>Evangelists</i> Preach the Gospel to the <i>Jews</i> , but they are hardened.
24	a	17			The <i>Nativity</i> of <i>JESUS CHRIST</i> .
25	b	18			<i>S. STEPHEN</i> Protomartyr.
26	c	19			
27	d	20			And no more Converts are added.
28	e	21			The Holy <i>INNOCENTS</i> Martyrs.
29	f	xxij			<i>Peter</i> tarryeth at <i>Joppa</i> .
30	G	23			The <i>Apostles</i> and <i>Evangelists</i> Preach the Gospel, but no more <i>Jews</i> convert.
31	a	24			
1	b	25			CIRCUMCISION , the XXXV Ith Annivers.
2	c	26			The converted <i>Jews</i> maliciously oppose the Gospel.
3	d	27			
4	e	28			The Week ends of the Covenant Confirmed.
5	f	xxix			New <i>Q</i> ath. 23. m. 48 a. n. <i>Shebet True</i> .
6	G	1			<i>Shebet Calip</i> . or Moneth X Ith hath 30 daies.
7	a	2			EPIPHANT and Baptisma. <i>Peter</i> goeth in unto <i>Cornelius</i> . The <i>Evangelists</i> at <i>Antioch</i> Preach unto the <i>Gentiles.</i> <i>Acts</i> 10. Ch. 11.
8	b	3			(entered in unto the <i>Gentiles</i> on a Sunday.
9	c	4			
10	d	5			
11	e	6			Thus ended the Gospel unto the <i>Jews</i> , on a Saturday. and en-

The Third Book.

Of the punctual hour of the day, and minute of that hour whereon Jesus Christ was born. Proved by the un-erring Canons of Astrology.

Of the
place of
Christs
Nativity
and it's
elevati-
on.

Lu. 2, 7⁵
8, 9, 10.

THat we may see at length how firly the Nativity of *Jesus Christ* suites with all passages of his life, as also with his qualities and complexion; we must first examine how the accidents of his life do lead us (as the star did the wise men to the place where, so these) to the moment of time when he was born. That *Jesus* was born at *Bebelem* in *Judea* is past dispute. Here the Longitude is commonly reputed different from the Meridian of *London* in *England* (for which place our Tables are framed) two hours and 46 minutes: And by so much time it seems it is 12 of the clock at midnight with them sooner than it is with us. Here also as is vulgarly esteemed, the Pole is elevated at the nearest guess some 31 degrees of North latitude, and 50 minutes. Now the time, as it is esteemed vulgarly whereon *Christ* was born under this elevation, was the night before *Saturday* the 25th day of *December* in the 45th *Julian* year ending, at what time the Cycle
of

of the C. was 9, and of the C. was 1, and the year being B. extile the Dominical letters were D C.

2. Now that out of this night, we may procure Of the certain moment wherein the Blessed Birth Accidents happened; we must first ascertain the accidents of his life. And these are as follows. ^{of} First, his Birth happened in an honourable hour. For on ^{Christ's} that very night both *Angels*, and *Men* came in to ^{lif: what} adore him. ^{they were} 2lv. In the same year, and about some 40 days after he was born, persecution followed, and he was forced away as young as he was to fly for his life into *Ægypt*, 3lv. His return out of *Ægypt* happened at almost or about 2 years of age. ^{Mat. 2, 21, 21.}

4lv. At 12 years of age, and some 100 days over He had great honour and praise, by disputation with the Doctors, in the Temple at *Jerusalem* ^{Lu 3, 42, 43, 44. &c.}

5lv. At about 25 years of age according to *Suidas* he was constituted a Priest of the order of the *four* ^{Suid. on the word Jesus,} *and Twenty*. 6lv. At 6 days over 29 compleat years

he was Baptized, and entered into his Ministry; ^{Lu 3, 21, 22, 23.}

And at same time was 40 days tempted of the Devil. ^{Lu. 4, 1, 2.}

And at the end of those was very contemptuously cast out of *Nazareth* by the rude rabble ^{ver. 16} there. Yet notwithstanding he was well received

at *Capernaum*: And at *Jerusalem* He whipt the ^{9. &c.} *Buyers and Sellers out of the Temple there.* And ^{Joh. 2, 15. &c.}

lastly, after 3 years and 3 moneths spent in his Ministry, at 32 years of age and 101 days over, He

was crucified upon mount *Calvary*, between two ^{Joh. 18, 19.} *thieves*, and dyed upon the Cross. But although

He lived unto that time, yet it was about 3 months sooner, at what time the *Jews* conspired against him to kill him at the Feast of Tabernacles. And about two months before the time, he was condemned by the *Sanhedrin*, and Proclamation was issued out to take him. Now may we find a time according to the experient rules of Art, to suit fitly with all these accidents, and such a time, as shall aptly describe him to be the man, as in Holy Writ he is set forth to be; Then say I; It is a certain argument that both the day hour and minute of *Christs* Birth are demonstratively determined. And so will acknowledge, all who know what Astrology is.

3 Now as *Christ* had a real body made of a Woman: So was it no small argument of the reality of his body, in that it submitted unto the impressions of the Stars, as do other mens. For although the immeasurable power of the Spirit upon him was able to do, and did sway all impressions and inclinations of nature, so as to subject them absolutely to be obedient in all things unto the commands of his holy will: Yet were not only the complexion of his body, but also the qualities of his mind and affections, much of them pressed and wrought by the power of the Heavens. Only excepted, that whereas he was born without sin, neither Evil Planets nor Evil Aspects of any Planet, could have that advantage to work upon his manners and disposition, so as to incline them with such command as they do by others. But as for

How
Christ
could
have
forced
nature
But yet
freely sub-
mitted to
be order-
ed by it.
Jon. 3.
14.

she

the Accidents of his life, in respect of what befell him, as for matter of love or hatred, sickness and health, life and death, the Stars had as free and full liberty and power, over him and his body, as upon any the least of us. For though he was able not only by fervent prayers to God, but also by special Authority of his own, to force the utmost power of Stars, or Heaven; yet herein lay his humility, and his charity in that humility, in that he voluntarily submitted his body to be ordered according to the course of Nature: whereas, would he himself, He might have made it Lord over all that Nature could do. And though he raised the bodies of others from death unto life, in despite of Nature, yet would he suffer his own body quietly to be ordered even as nature would her self.

4. These things considered, next come we to measure the time between the Accidents of life and time of Birth. It is observed, and a continued experience hath verified it according to observation, That (unless some special interruption intervene, either by Transit, or some Revolution utterly crossing,) from the Significator in a Nativity, unto the Promittor of the thing signified, there are ordinarily so many times one year and 5 days and 8 hours, as there are degrees either of Ascension or Descension between the one and the other. The most remarkable Accident of *Christ's* life, that we can work by, was his death and the manner of it;

S2

of Time in his comment upon Ptolomie See Doct. Nat. pages 260

at the end of 32 years and 101 daies after Birth.
 To bring this about, the ☿ claims nothing as a signi-
 ficator. The ☉ seems to proffer something, as
See Doct. if his Direction to the ☐ of the ☿ should proclaim
of Nat. some such matter. But then ☉ being neither Gi-
Sect 12. ver of life, nor years, in this Nocturnal Geniture,
Sect 13. could hardly have suffered so fatally by that ☐
 that death should follow upon it. And besides,
 upon examination it appears, that that direction
 came up some years too soon for 32, in what posi-
 tion never placed under ground. And now therefore,
 if neither ☉ nor ☿ were actors in suffering that
 dreadful fate, then follows it, that certainly it was
 that point of the Scheme which is called the As-
 cendant. And if so, then either was it the dire-
 ction of the Ascendant to the ☐ of ☉, (And thus
 it was a, 10 of clock birth, and ♀ ascended) or it
 was the ☿ of ☉ a quarter of an hour after the same
 ♀ ascending. Or it was the ☿ of ☿, and then
 was it a midnight birth, and ♀ ascended: or it
 was to the ☿ of ♀, and then was it a birth at al-
 most half an-hour past 3 in the morning, and ♀
 ascended. But of all these none will suit with a
 description of the Person, and the other accidents
 of his life, but that of the Ascendant to the ☿ of ☿.
 The ☿ at midnight of the fore-mentioned day
 find we in the Signe ♋, and in 28 degrees and
 one minute thereof upon the cusp of that which is
See Doct. called the VIIIth House of Heaven, or the
th House of death: And there is she nearly in ☿
Sect 8. with

with a Star called *Algis head*, which is one of the most malignant natured stars in the whole Heaven; and disposed of by the planet σ , who is the Lord of the Natives professed enemies, and also of death. The ϵ of her self, is naturally a giver of life: But as she sits upon the house of death, and disposed of as she is, she signifies a murderer: And as for the persons she should work it by, They are the *Common people* and *rude rabble*, and especially *Women*, whom she naturally represents, and the chief *Magistrate* of the place, whom also she represents by accident, by virtue of that dominion which she claims in the Xth House, or House of honour and dignity; and some Ecclesiastical person or persons by accident also, as she hath dominion in the IXth House. And lastly, *Souldiers*, as she is disposed of by σ , who naturally signifies men of War. Now all these Significations so fitly meeting in the ϵ ; and she so aptly representing a murderer, how readily stands she to serve our purpose? To proceed therefore, we find the Oblique descension of her in that degree and minute to be 212 degrees and 50 minutes: But if we consider her latitude, the Oblique descension will prove 213 degrees and 20 minutes. Next, as for the time when the Ascendant fell under this dierful Direction, we must allow some time for the strength of constitution, which this Scheam, posited after this manner seems to afford the Native to wrestle with the strokes of death. For μ a benevolent Planet Lord

of the 6th and in the Ascendant, together with his Antiscions in the 6th, and a * of ☉ lighting there also, bespeaks an healthfull body, and of a very strong constitution, and lustily able to struggle with it's destinies, before death shall get the mastery. Wherefore we must not lay the Ascendant, under the 8 of the ☿, just upon the very day of death, but some weeks before it. And seeing we have 8, first without latitude, and then with it ; We lay therefore the introduction to this fatal murder first, under the 8 with latitude, and that was at the end of the Feast of Tabernacles, at what time the *Jews* first took up stones to stone him: but he escaped away and hid himself; and this was somewhat before the very day of his nativity, at the end of 32 years of age on the 17 of *October*. Now between the 8 without, and the 8 with latitude are 74 days, and during this time, *Jesus* was struggling with cross fates, and preached privately in *Judaea*, and not openly, for fear of the *Jews*: only, at the Feast of Dedication he appeared in vindication of the *ch. 11.* "blind man, unto whom he had given sight. But at 7. 8 that Feast again, took they up stones to kill him, *3 Joh. 9.* and they sought to take him, but he escaped, and *35. &c.* went away beyond *Jordan*: and this was about the *3 Joh. 10.* 25th of *December*, at 32 years of age: And yet lived *31. 39.* he 3 moneths still after that, but then it was as a wounded person, all the while debating with *Joh. 11.* death: For the *Jews* condemned him to dy absolutely, and laid wait to take him: And he could *47. 48.* *49. &c.* 54, 55.

not

not walk openly among them any more, but went away beyond *Jordan* unto *Ep'raim* on the borders of the *Wil'terness*. To measure therefore from the 17th of *October* or the morrow after the Feast of *Tabernacles* in the 32 year of *Christ* almost ended, unto the day of his nativity, there are 31 years and 297 days; which turned into degrees after the rate of one year 5 days 8 hours to a degree, (as was before mentioned,) do make 31 degrees and 21 minutes. And these again subtracted from the oblique ascension of the ☾ 8 in 21 deg. 1 min. which is 213 deg. 2 min. do make the oblique ascension of the Ascendant to be 181 deg. 41 min. And that oblique Ascension under the elevation of 31 deg. and 50 min. places the Ascendant of this nativity in the Sign ♈ 1 deg. 26 And from the oblique Ascension of the Ascendant 181 deg. 49 min. subtracting 90 deg. the Right Ascension of Midheaven must be 91 deg. and 41 min. And that right ascension placeth Midheaven it self in the Sign ♋ in 1 deg. 33 min. And now again subtract we the Right Ascension of the ☉, which is 272 deg. 11 min. from the Right Ascension of Midheaven which is 91 deg. 41 min. or because that cannot be, from 451 deg. 41 min: which is the addition of the whole circle of heaven to the Right Ascension of M. H. And the remainder is 179 deg. 30 min. of the Equator, which turned into the hours and minutes of the day, do bespeak the equal time of *Christ's* birth to

have happened at 11 hours 58 min. after noon: to which add 1 min 38 sec. for equation, the apparent time was 11 h. 59 min. and 38 sec. which come within a very small matter of midnight.

Of the Honour of Christs birth, and how it was advanced by the Transits of benevolent Stars. 5 The time of Birth being thus proposed, I calculate all the Planets places for this time: And direct them to their Promittors, together with the Ascendant, M. H. and House the IXth in order to suit all other accidents according to this time, that by so doing, it may appear according to the most experienced rules of *Astrologie*, we have layd the time right. And this being done, it appears 1st. that the *Angels* adored him. But this act had nothing of the Stars in it. Then, that the Shepherds came and published his glory all over the City, and 13 days after came the wisemen from the East to worship him. All these were nothing else but the fruit of famous Transits at the time of Birth. The *Virgins Spike* and *Arcturus*: (two great and noble Stars,) were newly gon by, and being within orbs drew after them a goodly grace of honour and glory. 4 who accidentally represented Shepherds as he was Lord of the 6th House, and naturally signified religious persons, or Royal Priests, being in the Ascendant, and near upon the Cusp, was much about rising, when the Shepherds entered, and drew the Priestly kings out of the East to visit him. The ☉ also a natural Significator of honour, was in ♂ of ♀ who had dignity in the 9th, And with the *Flying Vulture*, a Royal Star, and the famous

famous *Fornahant* by latitude was within his beams with these Transits accompanied these honorable Directions. 11th M. H. was nearly coming up to the 8 of ☉, and the Ascendant was hastning after to the ☐ of the same, and the ☿ also was nearly in Δ of ☉ and ♀. But that which came nearest to the purpose was ☿ to ☿ of *Algols head* at the end of 12 days and odd hours, at the very point of time as the Wisemen came. Now this *Alols head* is a Star of 11 and 14, and though it be a mischievous Star, yet signifies it preferment, though it be with a vengeance at heels of it. And so it was here. For the Wisemen being gon, *Herod* by means of their coming plotted *Christ*s murder, and forced him to flight M. H. also to the 8 and the Ascendant to the ☐ of ☉ acted much such another part as *Algols head* did, giving honour of kings, though not without a mischief in it. But ☿ in Δ of ☉ and ♀, argued an aptness of the Native to be honoured both of Kings and Priests, and of all men in authority. And although these directions came not up until above 4 years after; yet by means of good Transits, the vertue of them distilled so long before.

6 After these things followed the flight into *Egypt* within the first year. And this needed not more anger, than from what directions gave the preceding honour, as the ☿ to *Algols head*: at 13 days of age, for here *Herod* plotted his murder. And the M. H. to 8 of ☉ at 185 days end; And the Ascendant to ☐ of ☉ at 202 days end; And ☿ further to ♀ at 352 days end. For all this while was our *Lord* ^{Of} *Christ*s ^{persecution in his cradle and of the stars which} ^{followed} ^{him} ^{to} ^{the} ^{place} ^{where} ^{he} ^{was} ^{born} ^{and} ^{where} ^{he} ^{was} ^{crucified} ^{and} ^{buried} ^{and} ^{where} ^{he} ^{was} ^{resurrected} ^{and} ^{where} ^{he} ^{was} ^{ascended} ^{into} ^{heaven} ^{and} ^{where} ^{he} ^{was} ^{will} ^{be} ^{again} ^{seen} ⁱⁿ ^{the} ^{clouds} ^{of} ^{heaven} ^{and} ^{where} ^{he} ^{will} ^{be} ^{with} ^{his} ^{angels} ^{and} ^{his} ^{holy} ^{apostles} ^{and} ^{his} ^{holy} ^{church} ^{and} ^{his} ^{holy} ^{city} ^{of} ^{Jerusalem} ^{and} ^{his} ^{holy} ^{land} ^{of} ^{Israel} ^{and} ^{his} ^{holy} ^{people} ^{and} ^{his} ^{holy} ^{kingdom} ^{and} ^{his} ^{holy} ^{glory} ^{and} ^{his} ^{holy} ^{power} ^{and} ^{his} ^{holy} ^{will} ^{and} ^{his} ^{holy} ^{love} ^{and} ^{his} ^{holy} ^{mercy} ^{and} ^{his} ^{holy} ^{grace} ^{and} ^{his} ^{holy} ^{peace} ^{and} ^{his} ^{holy} ^{joy} ^{and} ^{his} ^{holy} ^{hope} ^{and} 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Lord and blessed Saviour a stranger in a strange Land, and an exile who durst not shew his head, neither durst his Parents be known who or what or where he was, ☉ to ♀ as Lord of 12th signified a mischief by means of private enemies; and yet as ♀ was also Lord of 9th it helped out of that mischief, by means of a long journey: with these also companied the ☿ to a ☐ of the ☿ at 293 days end. And M. H. to ☿ of ♀ at 6 years end and 172 days. And lastly, the Ascendant to the ☐ of ♀ at 1 years end and 259 days. (For so long continued our Saviours exile in *Aegypt*.) But when the ☿ entered into Terms of ♀ in ☐ of ♀ at 2 years of age, and 85 days, he returned home with his Parents. At much about the same time came ♀ also to the *Flying Vulture*, and 4 to the *North B. Lance* with latitude. And at 3 years and 35 days came 4 into his own Terms. And at 4 years and 108 days, H. came to a Δ of ♀. And a little after at 4 years and 206 days the ☿ gained the Δ of ☉. And in the next year at 5 years of age, and 218 days she attained to the Δ of ☉. And F. about the same time came to a Δ of ♀. Now during these times, *Jesus* greatly increased in wisdom. And besides that the grace of God was mightily upon him. These things aptly furthered his great parts by nature. But at 5 years 348 days, M. H. occurred the ☐ of ☿. And at 6 years and 180 days, the Ascendant was encountered with an ☿ of the same. And during these times *Jesus* wanted not his share of worldly crosses

Lu. 2.
40.
Of the
various
fortunes
of his
younger
years.

Crosses: he seems to have been loaden with quarrel-
 some affronts, and like enough it is that his Parents
 suffered in the same kind, if they escaped sickness,
 and losses in estate and honour. Moreover, our Savi-
 our seems to have tasted some sharp distempers of
 body himself, or else very great wrongs from his e-
 nemies. But storms last not ever. The Ascen-
 dant came to ♄, at 8 years 166 days, and gave him
 a very halcyon time: and then lived he in much
 love of neighbours and kindred. At 10 years and
 152 days, he seems to have encountered some
 more misfortunes, or else his Mother bore it for
 him, by means of ♄ falling into the pit called ☿.
 But within 3 moneths after ♄ to ♀ of ♀ gave him
 great content, whether it was by means of some
 long journey, or by reason of the pleasure of his
 studies, or both: However it was a pleasant time,
 and the World seemed to welcome him with
 some of her favours.

7 But at end of 12 years, and some 3 moneths
 over, began he to be taken notice of publickly
 for his great wisdom and parts. ♀ was Lady of
 his Ascendant, and also principal significatrix of his
 mind. And at 12 years of age and 52 days over
 came she by direction, to a ♀ of the ♄ dispositeresse
 of his honour and advance. which is as much as
 to say, she introduc't him into a lucky vein of be-
 ing well accepted for his inward worth, and ex-
 cellency of his mind, amongst men of power and
 authority. And the vertue of this good directi-
 on, *of his
disputa-
tion
with the
Doctors
at 12
years of
age, and
directi-
ons
leading
to the ho-
nour of
that
on passage*

Let. 2. 01 wrought to purpose at the Pasche after, at
 45. 2. , later end of *March*, about some 41 days after the di-
 47. &c. rection happened. But from this time forward,
 there is no question, but he was every year more
 and more renowned as he came yearly up to
 the Feast at *Jerusalem*. For at 12 years and 119 days
 which was about a moneth after the Pascheover, \odot
 came to a Δ of 4 with latitude, and about 74 days
 after to the same Δ without latitude. And at 169

Doct. of \odot out of house the 9 with latitude, and 18 days
Nat. ch. after that, to the same Δ without latitude: and these
 1. 6. 1. are directions to admit a man amongst ancient and
 serious people to purpose. But that which hit
 nearest upon the very week was the direction of
 house the 9 unto the Δ of 4 with latitude,
 which happened at end of 12 years and 101 days,
 at beginning of *April* presently after the Pascheover
 week. And the same house came to the same Δ
 without latitude about 40 days after. But how-
 ever the directions preceding and succeeding con-
 curred all to heap up the glory of his disputation
 amongst the Doctors. Also these kind of directions
 made him dexterous at his Client too, in building
 Houses, and following his business seriously, and
 with great industry. After this, at over 16 came \odot
 to Δ of 5, and that was good, but had relation chief-
 ly to his Trade, as if he had gained by it in dealing
 with elderly people. But half a year after, \odot to Cont.
 Ant. if. of, \star was ill, either to himself, or his Mother

or

or both. And at over 17 ☉ fell under the Contra-Antifictions of ♄, and that seems to have been grievous to his reputed Father. At 16 years and 98 days House 9 came up to the body of ♄, and then no doubt but he was sufficiently unhappy in his grave Councils, and met with more denision than attention. And they who formerly had appaied his wisdom, would be apt enough now to betray their weaknels, in changing story. Yet 2 to * of ☉ a little after in the same year, would not only allay much of this disparagement, but also, would be raising friends amongst the more prudent sort of powerful persons to reprove and scold the licentious lips of envious and upbraiding tongues. At 18 years and 261 days the Ascendant happened upon the Δ of ♄, and that was an healthful and a pleasant time, cleaving off the reproaches of Saturnine and envious people. At 22 entering ☉ fell into the lap of ♄ in the 5th house, and rendered a time religiously pleasant. And at 22 years and 136 days House the 9th got out of the clutches of envious ♄, and incountered a Δ of ♄ in the Signe II. And this undoubtedly gave him to see savory fruits of his good counsels and grave admonition, to his great contentment. But towards the year ending ☿ to ☐ of ♄ interrupted the pleasant progress of his affairs. And in the 23^d year well entered, met he with great opposition, as well from men in power as the rabble rout, greatly gain-saying his sacred conversation, and

and this by means of γ sailing under the ϵ s 8, both without, and with latitude. At 24 years of age, and 221 days came the ϵ to the Foot of Orion, called *Rigel*; At what time might possibly happen that preferment into the order of 24. spoken of by *Sidas*, of which he never made either profit, ule; or advantage, unless it were by accident. At 27 years and 299 days, γ lady of the Ascendant, and of the 9th house fell upon the \square of γ and this administered unto him much of trouble in his mind, and of disturbance in his religious courses, and perhaps he met with some wrong in his journey to the Feast of Tabernacles, which happened about that time. At 28 years of age compleat, γ attained unto the \ast of \odot , and that administered unto him much favor and respect from persons of quality. But \odot being at the very bottom of heaven, it seems as if all his greatest friends favoured him like *Nicodemus*, more by night than by day. At 150 days over 28 years of age, \odot was incountered with the \square of the ϵ . And at this time *John Baptist* entering into his ministry, *Jesus* seems greatly to have been affronted with people of all sorts. It's very likely too, that old *Joseph* his reputed father yeilded unto Nature about this time. For \odot signifies Parents. And whether it was when γ came to the 8 of \odot , or now that \odot came to \square of ϵ , we cannot certainly determine, but much about this time it seems he left this World for a better.

^aOf
Jesus
entering
into

his Ministry, and what was divine and what natural in that great office. be-

8 ^aBut now the time draws on, wherein *Jesus*

began to shew himself the *Christ*; At what time he was baptized of *John* in *Jordan*. His Kingdom was not of this World, neither was his Ministry of men, or by mans authority, but by a divine Commission; And by Signs and Wonders it was confirmed to be so. We cannot therefore expect influence from Heaven, for those things which come from beyond Heaven. Nor must we expect a Commission from the Stars, for those miracles he acted as it were in defiance of them. And as for what applause followed by virtue of those miracles, we must look for the reason of it from the Maker of all things, rather than from any created being, though never so much exceeding all other Creatures. Yet for such natural passages as amongst his miracles did accrue, we cannot debar Nature to execute her office still. And first, we find him thrust out contemptibly and scornfully at *Nazareth*, with great scorn unto his sacred function. *Lu. 4.* inasmuch as he removed household upon it unto *Capernaum*. And in this great affront, his Mother also seemed not a little concerned, who removed household with him from where she seems to have been bred and born, unto a strange place. Now at this time M. H. the Significator of *Christs* honour and his Mothers person, came to a ☐ of the 6. *Doct. Nat. ch. 27. 7.* which very fitly suits with all that happened. The direction came up on the 6th of *November* before the 28th year was quite run out. But the malice of it lasted not only unto this affront which was acted

Joh. 2. acted in *March* of the 29th year entered; but also unto the Passover following, whereat it encountered him with much snarling of the Jews against him notwithstanding all his great miracles. And worse would it have proved but that 4 the natural Significator of his divine function came to a Δ of 2 Lib. 1 of the 9th. This happened at 25 days over 29 years of age, much about the time of his entrance into his ministry. and though we cannot say it purchased him that honour; Yet say we safely, that it prompted his humaine mind to comply with his divine commission; and facilitated his reception wherever he came, with a kind of luck whereby this direction served him. For God almighty makes use of natural instruments to serve divine ends. About this time also came house 9th to the *Mercurial* Sun called *Cassio's* head: And ϵ encountered the *She Goat*, a star of 3 and 6 at 31 years and 240 days. These are stars furthering ingenuity, though not without troubles, and such our Saviour wanted not for all the time of his ministrations. Until finally his Asc. came to the 8 of ϵ , first without latitude at the end of 31 years and 222 days, about the beginning of *August*; at what time his neighbours of *Cabernaum* began to deride his ministry, and the *Pharisees* complying with the *Herodians* made him fly the Countrey. And lastly, the Asc. to 8 of ϵ lat. deprived him of life, as God had appointed it from the beginning.

9. Thus find we the time proposed most fitly of the agreeing with all passages of his life, as well as *Scheam* with his death. But yet to make sure work, we of use to compare the scituation of a *Scheam* also with the complexion and qualities of the Native, before we determine that the time is right. And now to do as much by this. 1st. It is apparent by the known rules of Art, that *Jesus* was born as it were purposely, and that so as may be discerned by the *Scheam* of his Nativty to dy a violent death. For 1st. Here have we the ☿ the common Significatrix of life sitting up in the very brinck of Death upon the Cusp of the 8th House: then find we her joynd in ☿ with the very worst of malignant Stars *Algols head*. The ☿ also is in the 8th in less than 10 deg. of her: But as bad or worse than all this is ☿ in 8 unto 4 in the Ascendant, and in ☐ of ♀ and ☉ in the 4th. 'Tis true indeed, that as he came into the world without Sin; so was he above the power of any evil influence of Heaven to be able to hurt him: And had he not voluntarily submitted unto the infirmities of Nature, they had never in the least reached him: And though the significator of his enemies was stronger and better armed than such Stars were, which stood for his own Person; yet was his armour of Innocency easily able to have overturned all, would he have took up the cudgels to that purpose: But such was his love, that he was willing to lay down his life; and therefore put he himself under the power of Nature,

ture, in order to lose his life. And hence by means of this submission, ☿ in the House of Enmity, and lord thereof, being stronger than ♀ lady of the House of life, or ♃ her associate, placed in that House, rendered his enemies too strong for him, And backt them with bitter choller, spight and malice against him. ☾ in ☐ to ♃ and the Ascendant inclined the Magistrates averse both to his Person and Doctrine: ♀ also in the same ☐ inclined the Church-men with the same averfeness to oppose him: ☿ in opposition exasperated the men of War. And lastly, the ☾ stirred up the rabbling People of all sorts to cry him down. And all this might have been as aptly foreseen by his Nativity newly entered the World, as it is now known, by his life past it.

Of the naturall temper of Christs body, and the qualities of his mind, how fitly they are repr. sented in his Nativity. 10. But to pursue the residue of his Person as well as his condition, we find, That ☿ a Cardinal Signe, of temper Sanguine, hot and moyst ascends; And ♃ is in the Ascendant near the point of rising at Birth, in a Signe of his own nature; And ♀ Lady of the Ascendant in ☿ a sanguine Signe too, doe all bespeak him to have been a Person of a very level temper, and of a sanguine Complexion. ♀ in Δ to the Ascendant in the House of ♄, endued him with a sober chearfulness in his conversation. And ♄ in a sanguine Signe too, in Δ of ♃ in the Ascendant from the 9th, or House of Ingenuity and Religion, and in dignities of ♀, with a reception from him in the highest degree by House, infused melan-

melancholy into his temper, to mingle with his mirth; and feeds him with a mighty strength of judgement, and deep policy: also he distils gravity and seriousness into all his actions: And thus ♃, ♀, and ☿ are most excellently united in him with the best of aspects. To these may we add the ☾ with almost a moyery of her orbs in her exaltation, and there in Δ of ☉ and ♀. The ☾ is the great mistress of Life and Nature, and the Δs to the ☾ do gratifie the Native even as strongly as if they fell into the Ascendant: Hence therefore is he armed from ☉ with a Majestick and a Royal presence, and Princely prudence, and from ♀ with as great a stock of ready Wit, and Ingenuity: and the rather, for that he is in *Cazimi* with ☉, and in so strong reception with ☿. Together with all these find we *Spic. ♄*, a Star of the sweetest influence of all the fixed Stars in Heaven, sitting near upon the Cusp ascending, and there admirably qualifying for Oratory, and that especially in Divinity. *Arcturus* is there too, a Princely Star, that administers courage, and a noble resolution. Lastly, the Signe of Justice ascends, and ♃ the Planet of Religion joynes with it, to increase Devotion, and ☿ and ♀ are both in Signes humane and temperate. And thus far (had our Saviour been but as other common persons are, yet) had Nature wonderfully set him out.

^a Of the
Evillpo-
sition in

11. ^aBut yet there are exceptions. For the Moon ^{this} is *Scheem*

T 2

and how they also become good unto the Ever Blessed our Lord Jesus Chr st.

is ill placed on the 8th in an unlucky house, and joyned with a peevish and crabbed Star, which must needs infect her to be so too. \odot also is set as if he stood on purpose to destroy a Nativity, so opposite to 4 and the Ascendant, and being strong withall, he seems to threaten all good qualities with an overturn, infusing nothing but Choler, Fury, and Malice into the Natives head. And disposing of the \odot he makes her so too. The \odot also looks upon the Cusp ascending with an evil quadrature, and such as usually renders a Native much more proud and ambitious than either wise or good natured. And \times complying with \odot in the same aspect, endeavours to incline this sacred person unto theft and lies. But what now? Was *Jesus* thus? or rather does not Astrologie belie him? No neither, For had these evil aspects courted an ordinarie nature unto evil manners naturally, yet would they not have forced him, but he might have overcome all by gracious habits. But much more than this must we note in the ever blessed our Lord *Jesus Christ*. For he being born without sin in his nature, the Heavens wrought upon him in a different manner of influence over what they do by us. For seeing that the Divine nature withheld so, no sin could enter him, the worst of aspects (for matter of qualification) became the best unto him. For by how much an \circ or a \square is a stronger Aspect than a \times or a \triangle , may they be withheld from doing harm, they must needs aspect with

with the greatest force of their virtues. And thus the 8 of ♂ falling into his head instead of fury and choller administered the greater Courage into him. And the □ of ☽ instead of Pride and Ambition, gave him the greater Majestie and Wisdom. And the □ of ♀ instead of lies, gave him the more prodigious wit. And ☾ with *Algols head* instead of Peevish, made him the more soberly Wise. But when we remember, that though *Christ* could not sin, yet dy he could. And thus therefore 8^s and □s and evil Stars, were as evil to him, in as high degree, as unto the meanest of us: for in all things saving Sin, was he, even as we are.

25. N^{xt} proceed we to his Body, only so as to compare that too with our Schem. For though we have no proof either of his Stature or his Countenance, yet may we be bold to say (by rules of Art) that ☾ ascending he was somewhat inclined to be tall and fair: but this was the less, for few degrees of that Signe ascending, and they in terms of ♀: else is there nothing to except, unless the ☾ with *Algols head* may be thought somewhat to abate from both. ♀ in the Ascendant gives an handsome brown feature, hinders not tallness, but bespeaks corpulency somewhat; save that the △ of ♀ from ☾, and of ♀ out of ♀ forbid it. ♀ gives a gray eye, and so saies ♀; and none can hinder. ♀ would gladly beautifie the face, by virtue of her interest in ☾, and something she dos to render it rather fair than brown. And ♀ from ♀ can hinder but very

T 3

little:

little: He would pacifie, but ♃ and ♀ are resolved to keep up the complexion. ♃ administers a brown hair and ♀ renders flaxen: but ☿ would have it black; whence between both ♃ carries it: ♀ gives a pleasant smiling look, and ♃ denies it not. only ☿ attempts it, but prevails no farther than to render it soberly serious withal. ☾ and ♀ with their ☾s so near the Cusp would faine deform; But ♀ in the Sun has not power to darken. ☾ would only cast swarth, But ♃ in the Ascendant on one side, and the *Virgins Spike* upon it on the other side utterly defeat him. ☿ in 8 would faine scarifie, but ♃ so near defies him also. Lastly, the ☿ between ♀ and ☿, contraries but little from the rest; especially for that she has so few rays falling into her bosome. The most she does in 8 is only by means of her place in the 8th, and being with *Algols head* so near, to wrinkle the Brows, and furrow or dent the Cheeks, but she wants strength. ♃ would have a full face, and ♀ a round, and so it is concluded between them, saving that ☿ and the ☿ together prevail so far as to render it Oval.

26 Lastly, as for his other fortunes. 1st we find his Ascendant and 6th well fitted with a very strong constitution for health. The 8 of ☿, and ☾ of ☾ and ☿ prevail to harm more by unlucky outward accidents than by inward distempers. His House of wealth is directly opposed by the ☿ Lady of M. H. and is not defended with any good aspect.

*Of the various fortunes of our Saviours life, and the significati-
on thereof in his nativity.*

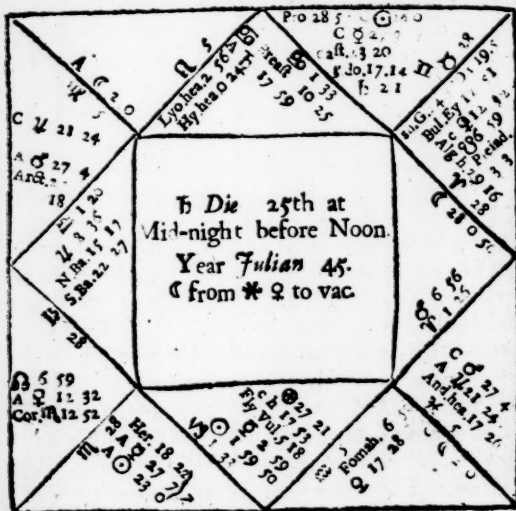
^apect. His M. H. is also very low, the Lady of it is sufficiently afflicted. And being incombered with a croud of evil aspects had no help of either of the Fortunes. No, ☉ in the very botom of heaven speaks that this Natives Kingdom is not of this World. Only the ☿ upon the house of Death, after voyd of course is in Δ of ☉ which shews to promise his kingdom by death or after it. His 9th House has the help of both the Fortunes. But ♄ bodily dwells there, and hatcheth a world of crosses, both in his Function, and long journeys. His House of enmity is very strong, with the Lord thereof therein, and at home in his own House, and threatens malice enough. The 8th House is even malignant enough too; and so is the Lord of the 12: favouring his Δ to ☿. But this Lord is under the ☉, who weakens his force, and discovers all his private spleene. His 5th House, or House of Children has a rich jewel in it; and the Lord thereof looks pleasingly upon the Ascendant. Which argues he had a body sufficiently fruitfull for issue. The Lady of the Ascendant also in the House of Children in Δ to the Lord of that House, and both in good aspect unto the House of Marriage, and the Lord thereof do all agree, that it was no hindrance in Nature which rendered our Saviour Wifeless or Childless. No, it was his great gravity, or rather his infinite Piety, which for the *Kingdom of Heavens sake* led him to despise Nature's treasures. And hence came it to passe, that the

Church was his only Spoule : And by her has he a numberless off-spring of Holy Saints unto his children. The Lord of the 6th is in the Asc. and the great fortune. Whence were his Servants true, and faithful : Only one *Judas*, (when that 6th House came by direction to the ☐ of ♀, in the entrance of the House of Enmity,) fatally betray'd him: And the rest more out of fear than for falsehood forsook him and fled. The Lord of the 9th is very low, and in ☐ of ♀ and ♂, and in ♂ of the 12th Lord; which rendered his friends men of low condition, and befriending him more by night than by day: as being terrified by mighty enemies, and not encouraged by any outward promises from himself. The Lord of the 3^d is in the House of enmity, and thence rendered his Neighbours most lof of them, bitter and envious, especially during the times of ill Directions operating. Only ♀ having Dignities in that House, made other of his neighbours and kindered, as much his friends. Lastly, ☉ upon the Cusp of the 4th seems fitly to comply with that Sovereignty which attended upon his death, and appeared by his Resurrection and Ascension into Heaven. When *Adam* entered, the ☉ was just upon setting. When *Jesus Christ* was Incarnated, He was just upon rising. But at his Birth He was at lowest. For it was not the Sun of the Firmament, but the Sun of Righteousness, who arose with healing in his wings.

27 Such was the Fortune of our Saviour, during
his

his progress through this Earthly World. And such were the qualities of his humane mind, even as the Stars describe them. And such were the complexion of his humane body, just as the Heavens do bespeak. And though we never saw his Person, nor any true Protracture of the same, yet know we by the Scheme of his Nativity, that he was a man somewhat tall of stature, of an oval face, of a ruddy complexion, and between fair and brown, of a gray eye, yet sharp and piercing, of a bright brown hair, of an high forehead, of much beard, of a pleasant look, smiling, yet soberly serious, and of a body well composed, and indifferently set, between slender and corpulent. And all this know we by the Canons of Astrologie. And that those Canons are true, it is no small evidence, in that all the known passages of his life so punctally comply with them. And be these Canons true, (as we know by multitude of experience that they are certainly so,) then appears it by these Canons, that at midnight of *December* the 25th day was 1668 years compleat, since his birth. And every Birth day of this ever blessed our Lord and Saviour *Jesus Christ*. falls on the 25th day of *December*. His life points out the very moment of time whereon he came into the light. And the Scheme of the Heavens to that moment is, a true picture of his life: And such as no Moment can shew again, in any hundred years time, before or after. And is as follows.

*A true Scheme of Heaven at the Moment of Time
of Christs Nativity.*



Latitude of Planets.

	D	M
☾ Nor.	0	46
☾ Sou.	0	42
☾ Nor.	1	17
☾ Nor.	0	41
☾ Sou.	1	1
☾ Sou.	2	2
R. & M. H.	91	41
R. & ☾	272	11

	D	M
Ob. Asc. Ascen.	181	41
Ob. Desc. ☾	271	45
Ob. Desc. ☾	31	55
Ob. Desc. ♀	312	59
Ob. Asc. ♄	189	40
Ob. Asc. ☾	294	7

The

The Directions of the Nativity, whereby the Scheme is verified.

	ob. Af.	a. d.	ye.	d.	
☾ to Algols head.	32	7	0	12	0
M h to 8 ☉	92	11	0	30	0
☉ to ☐ ☾	294	45	0	38	0
☉ to ☐ with Lat.	271	36	0	7	0
To ☐ without Lat.	272	42	0	57	0
M h to 8 ☐ at	93	8	1	27	1
Afc. to ☐ ☐	183	22	1	41	1
☾ to Ter ☐ ☐	34	7	2	12	2
☐ to Flying Vult VS	5	18			
☐ To Ter. ☐	192	43	3	3	3
☐ To ☐ ☐	193	54	4	14	4
☐ To ☐ ☐	36	45	4	30	4
☐ To ☐ ☐	37	26	5	31	5
☐ to ☐ ☐					
M h to ☐ ☐	97	33	5	52	5
Afc. to 8 ☐	188	5	6	24	6
M h to ☐ ☐	99	22	7	41	7
Afc. to ☐	190	1	8	20	8
☾ to ☐	42	11	10	16	10
☐ to ☐ ☐	100	13	10	33	10
☐ to ☐ ☐	324	57	11	58	11
☐ to ☐ ☐	306	15	12	6	12
☐ to ☐ without Lat.			12	14	12
Afc to ☐ ☐ Lat	193	58	12	17	12
Afc to ☐ ☐ without L.	194	1	12	20	12
IXth to ☐ ☐ Lat	71	46	12	5	12
☐ to ☐ ☐	310	3	15	56	16
☐ to Contra-an. ☐	48	37	16	42	16
☐ to Contra-an. ☐	289	5	17	20	17
IXth to ☐ ☐	77	43	16	8	16
☐ to ☐ ☐	329	22	16	23	16
Afc. to ☐ ☐	200	24	18	43	18
☐ to ☐ ☐	315	56	21	49	22
IXth to ☐ ☐	83	48	22	3	22
☐ to ☐ ☐	54	23	22	28	22
☐ to 8 ☐	212	35	22	55	23
☐ to Rig.	56	10	24	15	24
☐ to ☐ ☐	347	24	27	25	27
☐ to ☐ ☐	217	16	27	36	28
☐ to ☐ ☐	99	45	28	0	28

The Flight into Egypt.

The return.

He increased in wisdom.

Bodily distempers, and worldly affronts.

Healthful.

Slanders.

A pleasant time.

The disputation with the Doctors.

Gain by old Folkes.

His Mother ill.

His Father ill.

Scorned at for his Piety.

Favour of great Men.

A very pleasant time.

Honoured for his Piety.

Scorned & hated for the same.

Elected into the Ord. of 24.

More hated for Religion.

Relief from gre. Men for his Relig.

Great affronts from all

sorts of People, for his Piety and Religion. And like enough, is it that his Father dyed at this time.

☐

Ob A a. d. ye. da.

♄ to * ♀ 21st 19 28 39 29 25 In Jan. He was
Baptized, and began to Preach, and was successfull in gathering
 many *Disciples*

M H to ☐ ☾ 12th 8 28 27 23 317 He was by means
 of this, affronted and cast out at *Nazareth*.

IXth to Cast's head. at 29 &. His Ministry.

☾ to ♄ & ♄ 63 7 31 12 } 31 240
 M.H. to Hydr. heart. 122 37 31 12 }

As to ♄ ☾ 212 50 31 9 31 222 He was
 A. to ♄ ☾ with La 213 2 31 21 296 Crucified.

To these may be added, the frame of the Heavens at his death, so fitly suiting with the time of the great busyness in hand; and describing what was done. And first note we, That on the ore-night of the Paschever Feast, at what time our Saviour was apprehended, the Signe of the 4th House in the Nativity, (which alwaies carries with it the character of Death, or the end of every matter) was then Ascending; And the ☉ which was therein at Birth, was then in the bloody seat of ♄ in the Radix: which was at that point of time the 4th House, or the bottom of Heaven, shewing all the glory of his present life to be lying in the dust, and his end of daies hastening apace to overtake him. The malignant ♄ was upon the House of pleasure, enviously Eclipsing all his mirth: ♄ who was radically a great assistant in the Ascendant, was the Lord of the Ascendant, and significator of life at this time, but was locally in the House of service and slavery, in ♄ of ♄ Lord of Enmity in the Nativity,

tivity, in a new Lord of his end, who was greatly afflicting him in the radical place of T. The significator of *Judas* in this Scene was ♄ in his Detriment and fall in ♈, who as he stands in the 3d, with the Lady of M. H. in ♈, and disposes of his Master in the 6th, afflicts him with a malignant ☿, and lastly, ☿ which was radically in the 8th, or House of Death, was now Lady of Death, and being advanced unto the top of Heaven, seemeth to stand there trampling on the head of ☿ in the 4th, as it were in his grave, with her worst of rayes, and they too not a little poysoned with the nearness of the ☿. Such was the state of Heaven at his apprehension by *Judas* and his company at 12 of clock at night, on the evening preceding *Friday* the 3d of *April*.

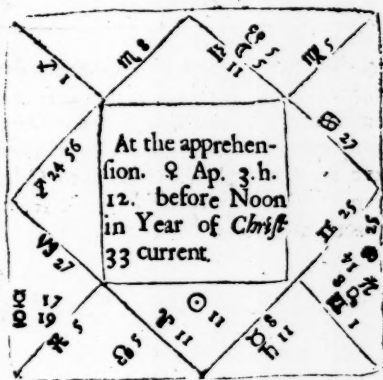
As the Sun approached the Ascendant, *Jesus* was lead before *Pontius Pilate*, ☿ in the 7th maliciously opposing: For so the Judges at his first apprehension became now his accusers, and possessing the natural signe of *Christ* himself, which Ascended at Birth, and which was the signe of Justice, as the *Labourers in the Vineyard*, under pretence of Religion cast they him out of his own: And ♀ and ♁, Mat. 21, 38, 39. one signifying the Traytor, and the other the Magistrate, into whose hands he was betrayed, were then in the 12th, acting the part of private enemies. But as ☿ drew into the 11th, or House of hopes and friends, and there infected by the envious place of ♈ in the Radix, *Pilate* also his some-
while

while friend, yielding at last to the opposition of
 ¶ or the rabble, and turning enemy, condemned
 him to be Crucified.

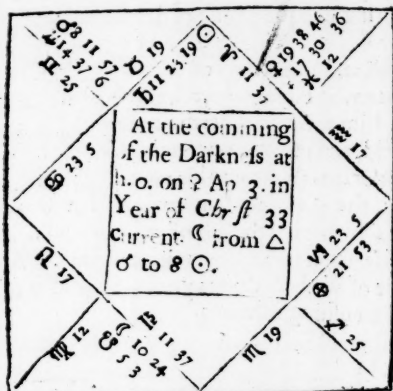
And by that time the Sun in the radical chair of
 ♂, came into the House of Honour; *The Sun of*
Mat. 4. 2 Righteousness, was lifted up upon the Cross, as if
Joh. 12. he were halting towards Heaven, and that in order
 32. to draw all men after him. And here the ¶ signi-
 fying the rabble, opposes him with bitter raylings.
 ♀ upon the 11th and Lord of Enmity complies
 with them to destroy his hopes, 4 Lord of 9th sig-
 nifying the Priests, and ♂ the Souldiers, being
 both in 12th, are private enemies. But finally, as
 they continue rayling and reviling, loe, at the ve-
Mat. 27 ry point of High noon, an Universal darkness o-
 45. verwhelmed all, and the Sun himself blusht to
 behold what cursed things were acting. The Sun
 was now where ♂ was at Birth, as it were dispos-
 sed of by his mortal enemies. 4 which Ascended
 at Birth was in the hands of ♀, in his very seat of
 the Radix, as it were in the dungeon of bitter re-
 straint, and ♂ the natural enemy was afflicting
 him there. ¶ which was radically Lady of M. H.
 and placed upon the House of death, was now at
 length settled and seated together with ♀ upon the
 Ascendant or the seat of life, as who would say,
 the utm ost period thereof is now expiring, and e-
 ven as the darkness fell, the Moon upon this place of
 life, was just under ground with it.

Lastly, at 3 in the afternoon, the darkness vani-
 shed,

shed, and the light returned. And then was the ☉ falling into the House of death, still being in 8 of the ♄. ♄ was in the 9th, enjoying the Ecclesiastical, and ♀ in the 10th usurping the Civil Authority. But as *Christ* dyed, dyed all his misery with him: And that death brought light into the World; and ushered our Saviour Ever Blessed, in that glorious light into his eternal glory. And finally, the ♄ arose at Sun setting; but it was eclipsed: signifying the fall of all such who thought to rise upon their Sovereigns ruines. And the frame of all these things ye may behold as follows, in the ensuing Scheams.

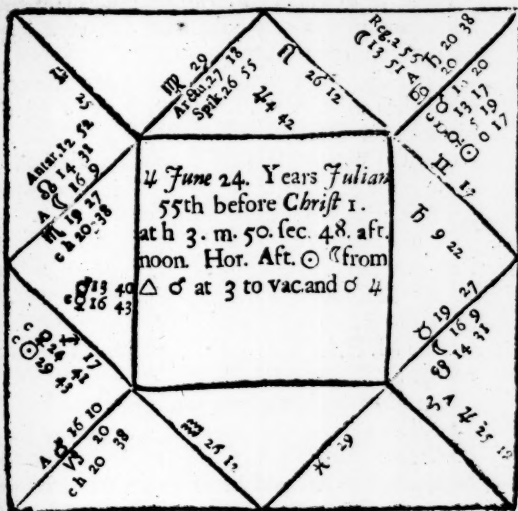


At



14. But because the Life and Death of S *John Baptist* was so neerly related to the Life and Death of our Ever Blessed Saviour, and the Day of his Nativity appears also with much shew of certainty, I have therefore taken the pains to Calculate a Scheme of his Nativity also, and it seems very pregnantly as follows:

4. Jun.



Latitude of Planets.

de. min.

☉ Sou.	5	2
☿ Sou.	0	50
♂ Nor.	1	15
♀ Sou.	3	45
♀ Nor.	1	6
♀ Sou.	1	13

V

Here

Here the Ω and *Antar.* with Latitude upon the Ascendant, gives a very bold Man. ζ with Reg. in Δ σ confirms the same.

The Signe μ , with the Cont. a. \bar{h} Asc. give one of a furlless and austere disposition, \bar{h} in δ of σ confirms the same.

Antif. of \bar{h} on 9th Antif. ζ upon Asc. with the Ω , As also the \odot \bar{q} and \bar{q} in \ast of ψ inclines unto honesty, gravity and good manners.

\bar{q} in Recep. with ψ , and in Δ to Asc. also ζ in Δ of σ , and in Recep. with \odot , and \odot in \ast of ψ , gives a sufficient wit, and a sound judgement:

Nothing promiseth wealth, but contrarily.

ψ in M. H. in \ast of \odot and \bar{q} , promiseth honour enough.

But *Antar.* a violent fixed Star upon the Asc. with Latitude, and that within a degree, be speaks a violent death And \bar{h} in δ of σ from Angles (the one being Lord of Asc. and the other of the 4th) peremptorily threatens it. And it came to pass as it seems to have been ushered in by these Directions as follows.

1. He entered into his Ministry aged 29 years, and some little odds: And was immediatly Buoyed up with wonderfull Applause.

At this time were operating.

Asc. Δ ζ with Latitude first, and then without M.H. to *Virgins Spike* with Latit. first, and then without.

Also M.H. to *Arcturus* without Latit.

Also

Also ☿ to ♀, and ☉ to *Regulus*.

But the Asc. came to ☿ of ☿ without Latitude, at same time.

2ly. At 30 years of age and upwards was He imprisoned. At what time was operating ☿ to ☐ ☿, and ☉ to *Hydra's head*.

Asc. to ☿ of ☿ with Latitude, and M. H. to ☐ of ☉ were coming up. But

3ly. He was beheaded; at what time came

Asc. to ☿ ☿ with Latitude, at about 31 years of age, and 260 daies over or thereabouts.

And M. H. to ☐ of ☉ was near in action about the very same time.

Lastly, we find how this death was brought about by a she private enemy. And such a one find we ♀ Lady of the 12th, with ☉ Lord of M. H. in the 8th.

The End.

V 2

A

A Post-script, in answer to the Authour of

ΘΕΑΝΘΡΩΠΟΣ,

Or a little Tract called God made Man.

*Proving the Nativity of our Saviour to
be on the 25th of December.*

*But withall, denying that either Scripture or Astro-
logy, have any force in them to prove the same.*

I Since the writing and lincensing of these lines came to my hand this learned tract of Mr. *Selden*, (as is pretended at least,) which though I have often heard of, yet never had the good hap to peruse before. And having now tasted of those rich and useful remembrances of Antiquity published therein, I acknowledge my great obligations to that learned Gentleman; for the great right he hath done our Holy Mother the Church, in vindication of the antiquity of the great Gospel Festival of our ever blessed Saviours Nativity. And not only so, but for that he hath contributed so much strength of evidence as to the certainty, and truth of that very day we observe in his remembrance.

Only, I am to except that which Mr. *Selden* himself were he alive would not deny me: Namely, that his readings are not all of them so perfectly digested, but that

that an error may drop, and his conclusions are not all of them so infalable, but a mistake may happen, Mr *Selden* was neither Divine nor Astrologer: And hence, however he might be well skil'd in either, yet something might there lodge in both, beyond his well aware. And here-
 hence therefore happened it, that his concessions were somewhat too large on the behalf of truths enemies, when he gave it up for lost, [*That Scripture and Astrologie were able to say nothing to the verification of Christs certain time of Birth.*] But I suppose it was with Mr. *Selden*, as with the noble God made
Man. Sect. 51
 Champion, who though he had two hands, yet out of his great confidence to be able to vanquish his enemy with the least of them, freely laid by his right hand behind him during all the time of combat. But with submission to riper judgements, I humbly crave leave to averre, that should there be no need of their verdicts; yet Scripture and Astrologie may not be silenced in those things wherein they are able to say more than all the World again.

3 As to the first St. *Ambrose*, St. *Chrysostome*, *Anastatius* suffer in their reputation, if this be denied. And so Mr *Selden* observes. But I could wish, that Lay men would give over once the correction of Divines, and especially of such greatly grave and reverend Fathers, in matters wholly pertaining unto their own sphere. For what though a mans own judgement may somewhat interfere with them? yet methinks sound wisdom should take a pleasure rather in submission to the sentences of the famously Judicious, than in correction of them: yet though o

lower apprehensions cannot aptly shew the reason of their assertion. He who rakes the Kennel has a knack in his own way, which filke cloaks passing by cannot quickly conceive of in their transit.

4 Now as for the errour alledged against those reverend Fathers, it is this: That they mistook the old *Zacharias* to be High Priest, which indeed say the accusers, he was not. For that one *Joazar* at that time was in the place: And before him was *Mattathias*. But what then? This notwithstanding, yet appears it, that *Mattathias* was defiled, and by that means *incapable of the employment for one days time*. And during that day, was one *Joseph* son of *Ellemus* constituted in his place a second Priest, and did the High Priests office. And now compare we notes between *Joseph* the *Jewish Antiquary* and the Holy Writ, and it must needs follow, that *Zacharias* the Father of *St. John Baptist* was the very same person, whom others call the son of *Ellemus*. And this have I sufficiently already evidenced: to which I refer the ingenious readers. Now *St. Chrysostome*, when he wrote that *Zacharias* was High Priest, did certainly know these things, how the matters went to introduce him. For if we observe him in his Homilies, He tells you what care and pains he took to search out the whole truth of the case. But being not Prophet sufficient to foresee every passage, wherein and whereby his writings might be duncified he omitted to say his grounds how he knew it, that *Zacharias* was High Priest. And because *St. Chrysostome* only says it, and says not how he knew it: They who came after, counting

ing it a matter of nothing to prove negatives in an age where are so many that will swear them, chose rather to esteem the most reverend and learned *Chrysostome, Ambrose* and *Anastatius* all blockheads, as men swallowing most grosse mistakes, than to imagine how any thing could possibly happen or be, which themselves did not either see or know. I speak not this so much in concerns of Mr. *Selden*, as of a crowd of Pragmatick Writers, who went before him, from whom he was but a Gleaner only as to this matter

5. Only, I thought meet to bestow this remembrance upon my Readers, in vindication of those reverend Fathers, and withall that the name of M^r *Selden*, may not undeservedly forestall mine humble pains, while I honour his, only as I have before excepted.

6. Next, as for *Astrology*: We find it charged to be most vain, both in regard of the Art it self, and also of the application of it to this purpose. Against the Art it self it is alleadged; 1st. That, [though very many Authours are of it, yet there is none extant of God made Man. Sect. 5th any great Antiquity.] But what an unhappy objection is this? For *Ptolomy* is confessed by the accuser to have written of this subject about 111 years after *Christ*: And moreover it is confessed that He varied from what the *Chaldeans* before him had observed.] Very good, out of his own mouth we have it. That a famous Authour Astrological is extant, elder by 200 years than *Eusebius, Caesarian, Athanasius, Hilarius, Cyrillus Hierosol. Basil, Greg. Nazian. Epiphaneus, Ambrosius*, and *Chrysostome*; And elder by 100 years than

Tertullian, Clem. Alexand. Origen, Cyprian, and Lactantius; And equal unto *Iustin Martyr, and Irenæus*; And indeed, beyond all *Gospel writers*, the *New Testament* only excepted, together with *Ignatius*, and *Dionysius Areopagite*, and some few others, the truth of whose writings is suspected. And yet this it seems with *M^r Selden* is no great Antiquity, though of 1500 years standing. But besides; the *Chaldeans* he sayes wrote beyond *Ptolomy*; and so much of theirs is extant, it seems, as to enable our accuser to affirme, That they varied from *Ptolomy* in their Observations. And yet again know we, that beyond all these, wrote *Abraham, Seth, and Enos*, and old *Father Adam*, may but *Jos. Ant* (the best of eldest Antiquary (*Holy Writ* excepted) be credited. And though the Originals of these are lost long since; Yet credit we but the same Authour, and all that's good of this nature which comes from the *Chaldeans*, or *Egyptians*, and from *Ptolomy* himself, claims under these.

7 217. It is alledged that *Authours Astrological* agree not in their Doctrine of *Astrology*. For *Ptolomy* saies he, differs from the *Chaldeans*, and the *Arabians* differ from *Ptolomy*, and the *Latins* from the *Arabians*.] But what of all this? There be two Carriers, who do weekly trade to *London* from *Warwick*, whereof the one goes *Alisbury Road*, and the other by *Danstable*; And these agree not among themselves, so much as in one hours riding in the whole journey. But what then? Therefore they can never meet together at *London*. And yet they do meet so every week. *Luther* and *Calvin* agree not among

among themselves in the *Doctrine* of the *Gospel*. And yet both professed one and the same *Jesus Christ*, and taught the worship of one and the same *God*. And now what if the *Doctors* of *Astrology* differ too in their method of skill, yet why may not they also meet as-wel in close of their judgements? For though they may disagree in forming of a *Scheam*, yet in this all agree. [That the Planet σ is Hot and Dry, and Malevolent, and that ϕ is Cold and Moyst, and Benevolent] And so likewise in the Nature of the other Planets, and of the Signes and Aspects, all their wits jump together.

8. 3ly It is alledged, That in that Art there can be no certainty, wh^{ch} s^r professors do make no other pretence, than long continuance of constant Observation of Signes, and things signified, to justify themselves.] Then say I, can there be no certainty in the Doctrine of Medicines, of Pulses, and Urines: For the knowledge of these comes only by long continuance of constant observation of signes and things signified. And yet that there is a certainty in some, at least if not in all of these, I need not go far to fetch credible witnesses enough. But the Colledge of *Physitians* in *London* can save me that labour.

9. But then 4ly, The accuser adds, That We have no testimony of such continuance of Observation.] Now I will not say, It's false; but I ^{God made} am sure it is not so. For to give an instance.

It was observed by *Ptolemy* 1500 years ago, that the Directions of the Ascendant to the body of σ was fatal, without some help of the fortunate Planets, or a good Revolution for that year concurring. And all *Astrologers* after

after him, from that time to this agreed with him in the same Observation.

*H. Rantrovius. fol. 97.
Defens of Astrology by Sr
Christ. Heyden. pa. 19. Mr
Gadburys Col. Geniturar.
pa. 51.*

And finally, it was verifeyed in the death of the Famous *Picus Mirandula* Predicted by 3 *Astrologers*, by vertue of this observation: And accordingly it came to pass. And is dayly and yearly verriified in thousands of experiments, as who ever

will be at the pains, may easily observe. It was an observation elder than our *Saviour Christs* time: That a *Fair Morrow*, usually did follow a *Red Evening*, and *Christ*

himself sets his hand to it, that it was a true *Mat. 16. 2, 3.* Observation in his dayes: And now our own Eys are able to affirm, that it is so still, even unto this very Age wherein we live. Let this go then for another testimony of such continuance of Observation. And say too, that though it be a knowledge, whose professors can make no other pretence than long continuance of constant Observation to justifie the truth of it, yet is there an undoubted certainty in it, and that as sure as the *Word of God is Truth.*

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10. It is observed that at the firing of a piece of Canon, some miles distant from the place, there is a certain space of time between the appearing of the fire unto the ey, and the noyse of the report in the ear: And now it is very obvious to reason, that would a man be curious in his observations, by comparing the position of the place, and several scituation of the wind, he might be able to determine to a minute, the certain distance of time between the sight of the fire,

fire, and the hearing of the noyse according to all distances, whether of five, of ten, or twenty, or thirty miles. And such is the Observation *Astrological* in a Nativity: Every Star bestows his influence, but this influence requires a time certain wherein to fall: And observation has found that time out, how many years, moneths, and daies, it usually happens between the Star, and the falling of its influence, according to the various position of the Star in distance of body or aspect from that part of the Schem it aims to cast its influence upon. Only there is a variety in the time of these influences falling, according as the place of birth happens, nearer or farther distant from the *Æquinoctial*. Now *Ptolomy* was an *Ægyptian*, and lived much nearer the *Æquinoctial* than do we; And thence was wont to measure the time of an Influence falling by reckoning one year to every degree of distance: But with us, the degrees of long Ascensions, being much longer and more unequal, and the degrees of short Ascensions being much shorter, and more unequal than they be in *Ægypt*, we are faine to be more exact than *Ptolomy* was, in taking the time of a Direction falling, and therefore do allow for every degree of distance one year, 5 daies, and 8 hours. And what should hinder, but that observations may compass, as well to determine between the Influence of a Star, and the time wherein it falls, as between the time of a guns firing, and the report which follows after it? Or between the time that an Hen begins to sit, and the hatching of her eggs? Or between the time of setting in, and the ripeness of baking a batch of Bread?

II. But

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II: But once more the accuser alleadges, That the Astronomers differ amongst themselves in Calculating the degrees and minutes of the Planets places, and do ingeniously confess, that what they know is uncertain: And yet the Astrologer for the most part slothfully beleev'ing, fixes himself on that belief, and takes it for his infallible ground, and so deceives, and is deceived. &c.] To this I answer, 1st. That true it is, that sometimes the Astronomer errs in his Calculations, and thence leads the Astrologer into an error too. But what then? The Astrologer misses his mark sometimes, and therefore Astrology is a vain study? And so the Physician sometimes kills instead of curing, and therefore is it an idle thing to study Physick? The Lawyer many times mistakes his Client, and pleads for the Plantiffe, when he should be for the Defendant, and therefore a vain thing it is to study the Law? The Famous Antiquary mistakes a Quotation many times, and writes the 20th Chapter instead of the 2d. And therefore what an idle thing it is to read old Authours! But 2ly. There are few Astrologers of any note, but what are as famous for Astronomy, as eminent for Astrology. He who shall say that Origanus, or Argol, or our Countrey man Mr Vincent Wing were idle Astrologers, will go for an arrant slanderer with all who knew them. Again 3ly. Its well known that Astronomers are able to verify the Tables whereby they Calculate, by multitude of Observations: And although there has been some minutes difference between the Alphon sine, and Pruteniq³ Tables, in the places of ☿ and ♀, yet do the more Modern Tables better agree in their Calculations.

ons. And however there might be a degree odds sometimes in the place of ♀ in the Antient Tables, yet in the Suns place there was rarely but a few minutes difference, and a little in the Moons place. And now did the Accuser but well understand what he writes against, he'd find; that the *Astrologer* having but a right Ascendant agreeing with the accidents of life: It's neither a few minutes difference either in the place of ☉ or ☿, or a degree odds in the place of ♀ or ♂, that can stumble the credit of his Operation.

12. Lastly, the Accuser having reckoned up all he can, to prove the vanity of *Astrology*. He refers us to the Volumnes of *Mirandula*, and *Alexander de Angelis* for the rest. But it seems himself has read those Volumnes, or else how came he to understand what enough they have written against us? And He having read them, we doubt not but a man of his parts would pick out the very best and utmost those Volumnes can afford, to bespatter *Astrology*. And this best and utmost being so easily wip't off, we think it not worth while to peruse those Volumnes to make words of the trash. We come therefore in the next place to examine, what is that Vanity he has to charge upon the application of *Astrology* unto the time of *Christs Nativity*.

13. And here, 1st it is called *Groundless* in respect to the *houre*, which the *Figure* is erected, and withall *impious* in the rest of the *suppositions*. } To prove these 1st. He alleadgeth, that *Cardan* hath layd the Time to the *midnight following the 25th of December*. } God made
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December.] And be it true as he quotes *Cardan's* words, it should seem as if *Cardan* intended so indeed. Now I never read *Cardan* my self, only I have seen the *Scheam* as it was taken out of *Cardan*. But that I am sure is set for the midnight before the 25th of *December*. For so \odot in 1 degree 51 minutes of \vee s. and \odot in 27 degrees and 44 minutes of \vee with \approx 1. 43 ascending doe plainly demonstrate. And therefore either *Cardan* mistook in penning the time, or else the Accuser mistook *Cardan's* pen. 2ly. He alledgeth an Authour or two, who affirmed that *Christ* was born by Day time, and not by Night. And addeth himself, that it cannot be cleared in the Holy Text

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Man. Sect. 5th *whether it were by Day or by Night: Because the Angel by Night saies to the Shepheards, This Day is born unto you a Saviour.*]

But this is easily answered. For 1st. It being in the Night time, at what time the *Angel* said [*This Day,*] It follows undenyably, that He spake of a Natural Day, which consisted of 24 hours, and so included the Night time also within the Day. And 2ly. That it was in the Night time is apparent, in that *Joseph* and *Mary* came not into Town until so late, that all rooms within doores were taken up before they came, and thence were forced to take up in an out-house, or stable: And it seems it was so late in the Night, that all People were housed, and in bed, but certain *Shepheards* only, who were watching their flocks by Night. And lastly, That *Jesus* was but newly born, as the *Angel* appeared to the *Shepheards*, is apparent, In that the *Glorious light of the Lord*, together with the

Angel, and all the Angels, who came to Salute the
Lu 2.9.13,
 14, 15.

new

new born Babe, and to honour his entrance into the World with a Welcome, and with that Welcome whereat the *Shepherds* were so sore affraid, did but newly appear, as the *Shepherds* feared, and as they came with hast to *Beth-lehem*, to see what was come to pass, and as the *Angels* Sang, *Glory to God in the Highest, and on Earth Peace, and good will towards Men*. For the *Angels* are nimble Messengers, and so is the Glorious ^{2 Thes. 1. 7, 8.} Light as swift: ^{Heb. 1. 7.} And had *Jesus* been born before, They could not have been so many hours in preparation to their *Glory in excelsis &c.* But farther it appears that *Jesus* was but new born, in that none but *Joseph* and *Mary* were present with the Babe, when the *Shepherds* came in. For had the Birth been ^{Lu. 2. 15} by Day light, or before People, all, or most of them were in Bed, it could not be, but company would have been attending, such a newly travailing Woman, especially at such a Time and Place, where the Town was cramm'd with company. And therefore both the Accuser and his Authours are all out of doores, either in their doubting or assuring, that *Jesus* was born, otherwise than by Night, and that very late in the Night, if not at very Mid-night.

14. But were there no prooffe, nor probability that at Midnight, or at any time of night, was *Jesus* born: yet follows it not that our Scheam is groundless, which affirms the point of Midnight, to be the punctual time when *Christ* was born. For the Scheam is not built or grounded upon a Time known, proved, and made plain: But fetches it's foundation rather from certain known and approved Accidents of *Christ's* life, by virtue of which the day

day being known and certain, Astrologie does us so much favour as to point out the Mid-night preceding that day to be the certain moment of Time: And hence follows the Scheme. For whereas the long continuance of constant observation has given us to understand what years months and days do usually happen between the influence of the Star at birth, and the fall of that influence; And whereas on the other side it is apparent how many years months and days happened between the Birth of *Christ*, and his death, and what kind of death he dyed, and when, there needs no more adoe, but looking into the Planets places on the day of Birth, the killing Star will soon discover it self by the kind of death which happened: And that once discerned, next measure we from the day of death, or from the time it was first denounced, so many years months and days as *Christ* lived, and that measure will directly lead us, unto the very root and bottom of the original influence: And there say we was the very time of Birth. And this likewise being done, whereas we know that *Jesus Christ* was naturally a person of the best Temperature and such a one who had continual health and singular gravity of aspect, and when we find (as the accuser quires *Cardan*s words) *Sic etiam Deus optimus et gloriosus optima constitutione astrorum atque admirabili Genesin illius adoravit*: Hence conclude we, that several accidents pointed out the same time, and the constitution of the Heavens at that time, also suiting most fitly with the condition and quallities natural of the Native: It is therefore a Nativity truly calculated, and the time we hit is the very true time of the Nativity. And this being

Being the ground of our Scheme for *Christs* Nativity, the application of Astrologie herein is not at all groundless, but contrarily goes upon as very sure and certain grounds when we say a red evening bodes a fair morrow; which our Saviour affirms to be a certain truth. Mat. 16. 2 3

15. Lastly, as to what he calls *impious in the rest of the suppositions*, as concerning *referring the beginning of Christian Religion to a certain number of revolutions of T*; and about the Comet in 1133 which appeared in T, As it is no thing to this purpose, nor any thing tending to prove the vanity of Astrologie, I pass it by, as unconcerned to answer it, or any thing of it.

Mr. Seldans
God made Man
Sect. 5th.

The End.

A Second Postscript.

In answer to the Learned Father Michael Seneschal D. D. In that most Elaborate Tract of his, Of the Year, Moneth, and Day of Christs Birth, Baptisme, and Death. Newly made publique.

1. **M**Y CHRISTOLOG^R labouring in the Birth, and almost ready to draw Breath. This Trearise came to my hands: wherein having considered the exceeding richness of the Fathers pains, upon the same most Sacred Subject, which my own Pen had been so lately employed about. But withall observing, how variously the Fruits of each

our pains rellished when they came up to the Talt: I was grieved at the unhappinefs; And therefore out of the abundance of my well wifhes to the good fuccels of that Holy end, which by both of us is aymed at (be it poffible to bring it about) I have humbly adventured to fend out thefe few lines after the reft of my difcourfe, in order to invite and draw on our *Chriftologian* Meditations, from on all hands, into an Harmonious, Holy, and one entire Reconciliation. And now may I be fo happy as to reach neareft unto the mark propoled, and that as well in this learned Fathers, as in all other learned mens confent of judgment; Yet ever muft I confefs, that for the abundant variety of great, and famous Readings of all forts, in relation to this Subject in difcourfe, this Father moft admirably hath excelled, and fo farr, I am to pay him alfo the Tribute of my thanks; and accordingly I do acknowledge them.

1. 'Tis true indeed as the Father obferves. That neither by Sentence or Authourity either of Holy Fathers, Councils, or of Holy Church, has it yet been pofitively determined on what Year, Moneth or Day, our Bleffed Saviour, either was Born, Baptized, or put to Death. But yet that Holy Writ is clear in the cafe, I doubt not but I have fufficiently demonstrated, and that too, not without the ample testimony of Prophane Authours generally complying with the fame: And particularly, That by the *Univerfall Description of all the World, by Decree of Cæfar Auguftus*; *The Time of this Birth has been demonstrated paft all difpute*. Thefe the Father denyes, and ftands up in it: That Efppecially, if not Only by the *Time of the Death of Great Herod, this matter lyes at ftake to be determined*: And that, that Death can no

ways

ways be discovered so well as (if at all by any other means) by the definitive sentence of *Josephus*, the learned *Jewish Antiquary*. Now although I am none of those the Father speaks of, who do villifie that *Josephus*, as if he were a meer lyar, or any such like fellow; but rather am one of those who do esteem him as a most Learned and candid Authour: Yet herein must I needs dissent both from *Josephus* and our Learned Father: alledging, that according to the Famous *Dionysian Account*, and the *Antient Astronomical Computation* used by *Holy Church*, both *Christ was Born*, and that *Great Herod Dyed* some 5 years wide of what this Father out of *Josephus* does pretend to prove. And to this purpose I do averr, that before the year of *Rome* 754, and the *Julian year* 47 *Herod* did not dy, and so by consequence, that until within some two years of the same, *Christ* was not Born.

3. The truth of this Assertion is manifest. First out of *Josephus's* own mouth. He well remembers as the Father observes. *That when Herods Children contended at the foot of great Augustus about the succession of their Fathers Kingdome, Augustus called to Councill at this hearing amongst several of his Gravest Senatours, his adopted Son, and Nephew C. Julius Caesar, who sat in the Consistory next unto Augustus himself, above all the Senatours.* *J. of Ant B. 17. Ch. 11. And of the Wars. B. 2 Ch. 1. And of the Fathers Quest. 1. Pag. 44.* Hence I argue, That untill this *Caius* was either Consul or Proconsul, this Precedency above the grave Senatours of *Rome*, could not according to the *Roman Laws* and *Customes*, be due to him; And therefore it could not be, that *Augustus*, before such time, would put it upon him. And therefore this passage of *Caius's* Precedency, is a sureremembrance, that until

that year whereon *Caius* was Consul of *Rome*, or Proconsul of *Asia*, *Herod* did not dy, and his Children did not contend for the succession of his Kingdome. For the death of the Father was but a little before *Easter*, and the Contention of the Sons a little a while after; and therefore both happened nearly together in the same year, as the same *Josephus* affirms. *Jos. Ant. B. 17. Ch. 11.* Now at what time this *Caius* was Consul of *Rome*, the Tables plainly shew, and the Father does assent that it was in the *Julian* year 46, and the year of *Rome* 753 in company with *L. Æmilius Paulus*. *Quest. 1 Pag 43.* Next, at what time he was Proconsul, the *Roman* writers do unanimously assent, that it was in Summer of the year of *Rome* 754, and of the *Julian* year 47. Seven years after *Tiberius* had taken up at *Rhodes*, says *Velleius Paterculus*, was the Expedition of *Caius* into *Armenia*. *Vel. Pat. B. 2 Suetonius* says it was in the 8th year entered of *Tiberius* at *Rhodes*, at what time with leave of *Caius* in *Armenia* *Tiberius* returned to *Rome*. *Suet. Trang. B. 3 Ch. 13.* Now as for the date of these 7 or 8 years entring, it is certain that in June in the year of *Rome* 747 *D. Lælius Balbus* &c. *Antistius Vetus* being Consuls [*Dio. B. 55 Vel. Pat. B. 2 Ch. 99*] *Tiberius* was taken into Tribunitian Authority with *Augustus*, and at that time was he at *Rome*: But soon after in the same Summer went he off to *Rhodes*. Seven years after this therefore, could not end untill after June in the year 754, and at this time was *Caius* in the Isle of *Samos*, where *Tiberius* met him as he was onwards of his way only into *Asia*: And therefore at this time his Proconsulship was but newly begun, in the Spring before, *Zonar. Tom. 2.* To this the Father objects the words of *Velleius*, that it was but a short space after *Julia's* banishment, when *Caius* took up
this

this impoyment, and that was in the *Julian* year 44. But be that Banishment whensoever, *Velleius* must be his own interpreter, how long he means by [*a short space,*] and then hee'l tell you, it must be 3 years, that is from 44 to 47 of the *Julian* year: For so long was it ere 7 years ended of *Tiberius* at *Rhodes*, and therefore as many years before the Porconsulship of *Caius* was 6 moneths old. And now whether the Consular or Proconsular year of *Caius* was the year whereon Great *Herod* dyed, besure it, that death was later than *Iosephus* or the Father reckons, by 4 years at least, if not 5.

4. And yet farther, that *Herod* dyed not until the last of these two years, which was the *Julian* year 47 at what time *P. Vinius Nepos*, and *Alfinus Varus* were Consuls, is evident in that *Caius* in the beginning of his Asian expedition in his way into *Syria* touched upon *Judaea* in order to see *Herods Will* sealed, and the inheritance divided as *Augustus* had appointed. For so *Suetonius* B. 2 ch. 93 compared with *Paul. Orosius* B. 70 ch. 30 see my *Christol.* B. 1 ch 3. Which if so, then was *Caius* in *Judaea* in the *Julian* year 47 about *Autumn*, and above a moneth was it not before, at what time he was at *Samos* in the 7th year ended of *Tiberius* at *Rhodes*, and about a moneth or two before that a little after *Easter*, was he at *Rome* at the Hearing between *Herods* sons, and by virtue of his Proconsular authority at that time conferred upon him, he had the precedence above all the grave Senators: And about one moneth still before that, dyed *Herod* in *March* of the same year, according to *Iosephus* himself. But then this was at lest 38 years after the death of *Antigonus*, which *Iosephus* says was but 34 and so farr therefore by his own consent compared with *Roman* Authours *Iosephus* was certainly mistaken.

5 But in answer to this, and all that should seeme to come against him, this Father opposeth his *eleven Hypotheses*, as so many impregnable Bulwarks. But alas, they are to weak and slight. For what are they, all of them, but as a Table furnished with many Dishes, and yet all of them nothing but *Veal*, or of one sort of meat? For so are these all, nothing but *Iosephus* in the main, and he turned, sometimes with one end foremost, and sometimes with the other, sometimes presented squarely, and other-whiles triangularly, but alwaies still the same, only in diverse forms. And thus out of one head makes he up *eleven* arguments which he calls *Hypotheses*: only one *Dion* is produced, but that is only to give evidence on what year *Archelaus* was banished, which we oppose not: Only we deny his length of raignto be 9 years; which it is not *Dian*, but *Iosephus* only, who ascerts. But what talke we what, or how many the Fathers *Hypotheses* are? For since it is apparent, that until the *Julian* year 47 or at least 46, *Herod* did not dy, all his *Hypotheses* are out of doors.

6. Moreover, it may be farther noted out of *Ioseph's* own language, that either there was some notable slip of his pen, or else some as great errour in his computation, in these reckonnings of *Herod's* raignt. For first he brings in *Herod* Govenor of *Galilee* at 15 years of age, and much about such time as *Sextus Caesar* was President of *Syria*, some 3 years or more, before the first *Julian* year. *Ios. Ant. B. 14. ch. 17.* And after this reckons he him to live unto almost 70 years of age *B. 17. ch. 8.* Now reckon we from 3 years before the *Jul.* account began, unto the year of the same account 47, and we have 50 years between the first

first of *Herods* Governmentship and his death; unto which adding this 15 years of age at the entrance of that Government, they make him 65 years of age at the day of his death: Which in a sence are almost 70. Now in the year of *Antigonus's* death, at what time *Herod* became sole King of *Judea*, the *Julian* year was 9, which added unto 3 makes 12 years, and they substracted out of 50 of *Herods* Government, do leave 38 of his regin, and with this *Eusebius* agrees in his Chronicle. But were it so as the Father says, then reigned he but 34 years, which added unto 27 (for so many years of age was he at *Antigonus's* death) do make but 61, which are 9 short of 70 at his death) In answer to this, the Father claymes, that the mistake was in his Pen, and not in his computation, and that, whereas he says *Herod* was 15 years of age, it should have been 25. But supposing the mistake in the Pen, why rather was not the Pen mistaken in the year of his raigne, in saying 34 instead of 38 rather than in writing 15 for 25: For 1st the error is not altogether so wide as there. 2ly there is another character added unto 15, namely that he was very young at that time, which forbids any error there. 3ly *Eusebius* in his Chonologie comes in for the years of his reign, and confirms that the mistake was there, averring that he reigned 37 or 38 years after *Antigonus* slain. And lastly, this mistake firs falsely with the concurrence of Roman story.

7 But again we argue, that until One year and upwards after *Cyrenius* came to describe, *Herod* could not well be thought to dy, because of the Child ven slain after our Saviour born, all of two years old and up to *Mat.* 2. 15. Now until the year of *Rome* ending 752, *Cyrenius* could not possibly come unto *Bethlem* to enrl. For

from the year 741 at what time he was Consul, unto 750 ended, He was Proconsul of *Cilicia*, and therefore had nothing to doe in *Syria*. In 751 He returned to *Rome* out of *Cilicia*. In 752 he was there still, at the year entering repudiating his Wife, as *R. 1 cb. 3* I have amply proved. Wherefore if after the Repudiation he came that year describing into *Syria*, yet it would be the year ending ere he could well reach into *Bethlehem*. But unto this the Father answers, that *Christ* was born, not while *Cyrenius* was President, but before he was President, and that to this purpose the words are to be understood [*ἡ ἀπογραφὴ πρώτη. &c.*] *This Description was made before Cyrenius was Governour.* And to this purpose he alledges the word *πρῶτος* is used elsewhere. As in *John 1 15.* *πρῶτος μὲν ἦν.* *He was before me.* And so again *chapter 15. 18.* *οὐκ ἔγωγε ἔμαθον ἀπὸ τοῦ πατρὸς, ἀλλὰ οὗτοι μὲν ἔμαθον ἀπὸ τοῦ πατρὸς, ἀλλὰ οὗτοι μὲν ἔμαθον ἀπὸ τοῦ πατρὸς, ἀλλὰ οὗτοι μὲν ἔμαθον ἀπὸ τοῦ πατρὸς.* *They hated me before you.* But this is easily answered. For 1st *πρῶτος* does not naturally signifie [*Before or Former,*] but naturally it signifies [*First,*] and is never otherwise to be understood, but by a tropical kind of writ upon the word. And therefore in Holy Writ is never to be read otherwise, but when it cannot bear it's own natural sence, as in the two places above mentioned. As in the 1st place [*He was before me,*] it is not proper to say [*He was first me being.*] As it is here [*The description was first made, or this first description was made, Cyrenius being Governour of Syria.*] Now the other words will aptly bear a Trope, as thus, [*He was first of me, or to me*] This is the natural sence, from whence for elegancy sake it's read thus, [*He was before me.*] But in our place it cannot run so. For it is not said, [*This description was made first to Cyrenius being Governour.*] For then

then should the words have run thus *ἡ ἀρχὴ ἐστὶν τοῦ ἔτους* &c. But they are otherwise *ἡ ἀρχὴ τοῦ ἔτους* &c. But besides, if they could they ought not to be read so, because the words being able to bear a natural sense, they ought not to be strained tropically. For since they doe so aptly and easily run thus, as they are translated, what ground can we have to writhe them? For should we so, then say the Scripture is a meer nose of wax, that may be twisted here or there, or as you please.

8. And whereas it is farther urged, that *Cyrenius* was not Governour at this time, because *Varus* was now the President, that will not serve the turn. Because in those days there used to be two Governours of Syria at once, as a little before *Saturninus* and *Voluminus* were Presidents both together. And whereas the Father says, that *Cyrenius* came into Syria along with *Caius*, and that in the year 754, when *Caius* marched into *Armenia*, that could not be, because *Cyrenius* flattered *Tiberius* as he went by, which he durst not have done, had he been in company of *Caius*, who hated *Tiberius*: nor could he have done it, had he come after him, for the same reason. As in my B. 1 ch. 3. And therefore follows it, that he came by before *Caius*, and most probably as *S. Luke* says, and with him agrees *Ensebius* in his Chronologie, he came by in the year 752, and was describing at that year ending, when *Christ* was born. But had the Father a little better observed *S. Chrysostome* upon his Hom. 7 upon the Nativity, to the People of *Antioch*: and in Hom. 8 he would not so rashly have condemned the insufficiency of the Consular tables of *Augustus*, and so by consequence, the general decree of enrolling all the World, to demonstrate the month and day if not the year of *Christ's* Birth. It's true indeed, that this

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Cense was decreed some years before: but then was it hindered by reason of the *Spanish* war breaking forth anew, and therefore was it not executed until now. And now too, not by *Saturnius* as the Father thinks, but by *Cyrenius* as *S^t. Luke* observes.

9. But one word or two more yet with *Josaphus*, before we part, because the Father confides so much in his computation of time. And 1st, whereas he says, that the *H. Priest's* daughter was confederate with *Antipater* in his treason, and that therefore both *Simon Boethus* her Father was put out of his imployment, and *Mattathias* came in place. And also *Herod* her son was blotted out of his Fathers Will from being left a King, as he had set him down to be. This cannot possibly be. For 1st, at this time of *Antipaters* treason, *Antipater* himself and not this *Herod* was designed for the kingdom. 2^{ly}, It does not agree with common reason, that had her son been in the Will for the Kingdom before *Antipater*, how she should conspire with her Sons elder brother, an ambitious and a popular man, to poyson her husband, which was indeed the readiest way to dispoyle her son utterly of his hoped for Crown. 3^{ly} It is certain that *Mattathias* was *H. Priest* at such time as *S^t. John Baptist* was conceived: for then, and then only was it, when a second *Priest* was substituted in his stead on the great Fast day to enter into the Most Holy place, as appears out of *Luke* the 1st, compared with *Jos. Ant B.* 17 *ch.* 8 and *S^t. Chrysos.* upon the Nativity of *Christ*. And therefore this busyness of *Simon Boethus* going out of place, and *Mattathias* coming in, was one whole year and 3 moneths at least before *Christ* was born, what ever more, and also by consequence, above two years before *Herod* dyed, and therefore long before *Antipaters* treason

treason could be discovered. But it seems, that something of conspiracie there was, or was preterded at least, wherein this daughter of the H. Priest was suspected of confederacy: And most probable seems it to have been about the time when *Alexander* and *Aristobulus* suffered. It's like enough young *Herod* next after those young mens deaths might be in his Fathers eye for the Kingdom. But some treachery of his Mothers discovered, cast him out, and so brought in *Antipater*. For if ever that *Herod* was in his Fathers Will for the Kingdom, as *Josephus* says he was, then could it not be equally with *Antipater*, when he was designed heir, nor yet in time of *Alexander*, when all mens eys as well as old *Herods*, were towards him: And therefore it must needs be between both. And then went off *Simon Boethus* from the High Priesthood, at some time after young *Alexander* put to death, and before *Antipater* was declared heir to the Crown. And therefore was certainly before his treason was discovered.

10. 2ly *Josephus* says, the Eagle was cut down by the Zelotts means, and thereupon *Mattathias* was displaced of his H. Priesthood, during *Herods* last sickness, and not long before his death. And this also must needs be erroneous. For *Mattathias* was turned out of place to make way for *Joazar* to come in. And this *Joazar* was H. Priest at such time as the Descriptions were first on foot: And this was at such time as an Oath of Allegiance unto *Cæsar* and *Herod* being imposed on the People, they refused to take it, until by *Joazar* they were perswaded to submit, *Jos. Ant. B. 18 ch. 1* compared with *Ant. 17 ch. 3*. Now when could this Oath of Fealty be required, but at the Description time? For at such times they required the allegiance
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of the people, And whereas St. *Luke* says, there was a Description a little before *Herod* dyed; and *Josephus* says, there was an oath of allegiance unto *Cæsar*, as well as *Herod* a little before his death required also: What hinders, but that it may well follow that the oath and the Description went both together? And if so, when was it then that *Cyrenius* perswaded the People to submit, but during the Description time? And that being at the time of the Oath imposed, was therefore at the time when *Christ* was born: and therefore one whole year before *Herod*'s death, what ever more, And whereas the Father thinks that *Cæsar*'s name was only made use on, with the more ease to draw on the fealty to *Herod*; that must needs be an errour. For the fealty to *Herod* was no such difficult thing to bring the People to, seeing that had been done by oath long before, and therefore w^{as} no news, *Jos. Ant. B. 15. ch. 13.* No the difficulty lay in drawing on the Fealty to *Cæsar*. And that was it, (it seems) which *Jonathan* perswaded to. Only the *Pharises* stood out, and would not be perswaded. Whence followed a fine set upon their heads by *Herod*. And this fine was payd by the Wife of *Pheroras*. Now if this was so, as it cannot otherwise be aptly reconciled, then was the *Eagle* cut down, and *Mattathias* was displaced of his H. Priesthood before this stir of the Oath imposed, and of the matter of the *Pharises* fined; and so by consequence before *Christ* was born some moneths, and before *Herod* fell sick of his last sickness whereof he dyed, at least a whole year or more. For after all these things followed the quarrel between *Herod*, and his Brother *Pheroras*, and another sickness of *Herod*'s, at what time *Pheroras* refused to visit him, though sent for, and *Herod* recovered, and was well again
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in body, after which *Pheroras* fell sick, and *Herod* came to visit him, but *Pheroras* dying, there came out *Antipaters* treason. By all which passages it follows, that these were relations, which *Josephus* had gathered together by hear-say, and such as were in themselves true, in respect of the substance, of the matter of them, but as to the order of Time, and Successions of the story, were defective. For this learned man, writing much, and minding the naked story, more than any exact Chronologie might aptly miscarry in the timing of his Relations. For these discourses Chronological, (unless the pains be the greater.) are very aptly erroneous, and truely, so much as the Author wrote, it is no wonder, if here and there some passages missed of their true and proper notch of time. But now, whereas we have out of *Josephus* himself, so true and good characters of *Mattathias*, how he was the H. Priest at *S. John's* Conception; and of *Jozazar* how he was H. Priest when *Christ* was born; These things do very aptly reduce each passage to its right and proper time and place. And by this means it follows, that *Simon Boethus* lost his dignity of H. Priesthood, 2 years before *Christ* was born; and *Mattathias* about one. And whereas *Herod* out lived that birth about one year, it follows, that *Jozazar* held about two years, and then was displaced by *Archelaus*. Then followed *Eleazar*, and after him one *Jesus*, during the short reign of *Archelaus*, which was hardly 5 compleat years: at end of which *Cyrenius* the Describer coming to tax where he had before only described; *Ant. B 18 ch. 1.* it seems as if at this time he put out *Jesus* the H. Priest, and restored *Jozazar* again into his place, by reason of the good service, he had formerly done him. But when *Judas* of *Galilee* rayled a sedition against the

tax, which *Joazar* either could not or would not so heartily compose, as he had before done by the description, *Cyrenius* therefore displaced him again, and set up *Ananias*. For otherwise would it seem hardly good lence in our Author, that *Joazar* should perswade the People to compliance, and yet be turned out of place, *because some of them did not comply*: were it not so, that *Josephus* did really intend (though it be not so fully exprest) that there was once a Description by *Cyrenius* first made and acted, at what time *Joazar* was serviceable unto him: And after that a Tax was brought a second time by the same *Cyrenius*, about 5 or 6 years after, at what time *Joazar* was negligent to assist him, and therefore was displaced *Jos. Ant. B. 18 ch. 1 & 3.*

II. Next come we to observe, that while the Father thus strictly follows *Josephus*, and for *Josephus's* sake, lays the year of *Christ's* nativity in the *Julian* year 41: what gross absurdities he falls into, both about the times of Baptisme, and Death. 1st. As for his time of Baptisme, it's past dispute, that it happened after *John* began to Baptize, in the 15th year of *Tiberius*, and whilst *Jesus* himself was but beginning to be as it were. 30 years of age. *Lu. 2. 1. 2. ch. 3. 23.* And yet to make the Fathers assertion good, That *Herod* dyed in the *Julian* year 42, and that *Christ* was born in 41, He is forced to bring in the Baptisme of *Christ*, within the year of *Tiberius* 14. And to hide this error, see how he is fain to shift about, writing the reign of *Tiberius* entring, before that of *Augustus* ended. And after this rate he seems as if he would invite *S. Luke*, to writ after we know not what copy of the reign of *Tiberius*, which neither was followed by *Josephus* himself, nor any other of the *Jewish* or *Roman* Accountants

countants how time went. Or if this may not go, yet would he fain perswade the Evangelist to date his account of *Tiberius* reign, at least 7 moneths sooner than he began to reign, and so to call it his 15th year beginning in *January*. whereas it began not at the soonest until the 19th day of *August*. And whereas it is plain out of Holy Writ that *Christ was not full 30 years of age at his Baptisme*; The Father makes him more than 32, and this he calls *beginning to be as it were 30*; As if whole 2 years after were but beginning to be one.

12. And lastly, about his year of Death, he runs into an absurdity utterly as bad, or worse. Of the year of *Christ* Death there are several characters, whereof the principal is this, *That it was such a year whereon the true Pascheover (as our Saviour observed it) fell out to be eaten upon a Thursday night, or the eve even of Fryday*, but according to the *Jewish Traditions it was to be eaten on a Fryday night, or on Saturday eve even*. Now that our Saviour did eat the Pascheover on *Thursday* night, and was crucified on a *Fryday*, and lay in grave all the day on *Saturday*, and rose from the dead on *Sunday* or the 1st day of the week, the Scriptures do expressly testifie, *Job* 18 28-39. *ch.* 19. 14. *Mat.* 26. 2. 17, 18, 19. *Mar.* 14. 1 12. *Mat.* 28. 1. *Mar.* 16. 1. *Lu.* 24. 1. And that the *Jews* did not eat the Pascheover untill on that evening after *Christ* was dead, the great Feast on the morrow, which was *Saturday*, or their 7th day, the Holy Writ doth also fully manifest. *Job.* 19. 31. 42. *Mar.* 15. 42. *Lu.* 23 53 54. *Mat.* 27 62. Which if so, then were there no years of the latter end of *Tiberius*'s reign in any capacity to carry these characters but the 16th 19th and 22th. And of these, the 19th only was able to suit with all passages of our Saviours story, as Holy Writ describes

describes it. Now what the *Jewish* customs were in those days, as what Kalendar they went by, and what Traditions they used, the famous Astronomer as well as Chronologer, *Seth Calvinus* hath most excellently as well as truly observed, to whom I refer my Reader in his *Chronologie* ch. 12. of the *Jewish* Kalendar.

But as for that year which the Father refers to, besides that it is utterly too wide from the commonly received opinion of the Fathers, concerning *Christs* age, as he dates his birth, the Passeeover on that year as he contrive's it does no whit agree with the circumstances of our Saviours history. For, besides that he confounds the 17th and 18th year of *Tiberius* one with another, so as a man can hardly discern which is the year he pitches upon, *both are false*. On the 17th year the Passeeover happened on a *Tuesday* the 27th day of *March*, both according to the true and Calipick new Moon. And on the 18th year it fell out upon a *Munday*, but was not celebrated until *Tuesday* the 15 of *April* according to the *Jewish* Traditions. Now it was the 17th year no doubt the Father means, but calculate He by what Tables he pleases, it will appear past all dispute, that on that year neither the Passeeover nor Passeeover Eve were on the 25th of *March*, nor yet was the 25th of *March* that year on a *Fryday*, but on a *Sunday*.

